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INQUIRIES

CONCERNING THE  
STATE and ŒCONOMY  
OF THE  
ANGELICAL WORLDS.

By JOHN REYNOLDS. K



LONDON:

*Printed for JOHN CLARK at the Bible  
and Crown in the Poultry near Cheapside.*  
M. DCC. XXIII. J

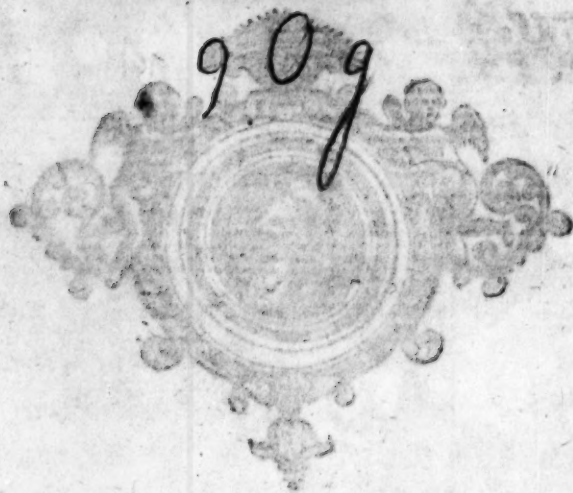


INQUIRIES

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# THE PREFACE.



*E* may fear, lest the long and late Controversies concerning the Ever-Blessed TRINITY, have held us so long a gazing upon the Divine MAJESTY, that we are almost overwhelmed with the Glory. Some cannot bear the united Glory of the Three unparallelled PERSONS in the Individual, Blessed GODHEAD. Others are concerting a Conciliation between the contending Extremes. Peace is indeed a very valuable Commodity: But it should be considered that the LORD CHRIST is a JEALOUS MAJESTY; And it may become us, and our Deference to HIM, (as well as our Obligations to His Love) to be JEALOUS of any Accommodation, that would be injurious to the ETERNAL Dignity of the SON of GOD.

*But may it not be thought Time now, to unbend the Mind, a little from such sublime Speculations! may we not, at least, descend into a lower (an infinitely lower) Sphere! and contemplate some of the wondrous Scenes, that there occur? Not that the Divine Majesty is to pass out of our Sight: But we may behold Him in the various Worlds, He has made; and the beautiful Administrations, He has chosen and ordained. And, surely, we shall find in the Angelical System, such Heights, and Depths, as will raise our Admiration, and Adoration of that God, that eminently dwells there. No Wonder, we meet with such inscrutable Mysteries, in the most Transcendent, Incomparable Being, when we easily perceive so much Intricacy in the Nature, and Order, Laws and Ministry of those Incorporeal Attendants, that surround and applaud the Throne.*

*Our inquisitive Minds are apt to wonder, that a Door or Casement is not opened for our clearer Prospect into the Celestial World, towards which we are called to travel. We admire, that when these Natives of Heaven appeared so often, in the primitive World, and came sometimes (one would think) upon lower Offices and Service; that when so many inspired Messengers successively came from God; yea, that when the LORD Himself came from Heaven, to teach us how to get*  
thither,



## The PREFACE.

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*thither, they should none of them tell us any more of the World, from which they came, or to which they would invite us; and that they no more particularly describe the State, the Inhabitants, the Employments and Felicities that are there. But they came not (it seems) to gratify our Curiosity, but to direct us safely thither. An early Thirst after undue Knowledge, soon ruined our Race, in the Head of it; and is not now to be indulged. Our greatest Business and Felicity is not to return to Angels (though they will be exceeding good Company) but to Him that made (and can make blessed) both them and us. And therefore, the most, the Lord from Heaven tells us of them, (though He knew their Essence, their Regimen and Offices so well) is, that they are glad, when any one of us is reduced to Repentance, and reconciled to God, and, thereupon, set in a fair Way to their World, their Enjoyment and Society. There we shall know them as much as we shall desire. In the mean Time we are to walk by Faith and Hope, in that Light that has been afforded us. And it will be our Wisdom, as well as our Duty, not barely to be content with, but to be thankful for, that Measure of supernatural Revelation that Divine Wisdom has thought fit to vouchsafe us; which will suffice to guide us to Life and Immortality above, without any one's coming from the Dead, or descending from the World of native Life and Immortality.*

*Are we seeking for such Matter in which we need not be agreed? or, in a Disagreement about which our Union of Spirit, our Candor and Love, may appear and triumph? here (I think) it is. No Article of our sacred Faith (as I know of) is here contested, No Presumptions and private Opinions are here (I hope) boldly abtruded: But certain Notions (by Way of Entertainment to the inquisitive Genius) are either proposed by Way of Interrogatory, for calm Consideration, or argued as probable, among other Opinions, that may be started. And if any Argument, where-with any of them are attended, will sway any Minds to the Reception of them, well and good; if not, I hope there will be no Harm in the Refusal.*

*The Author did not design a just Treatise about the Invisible Worlds; that has been attempted by more able Hands: But treating, many Years ago, on the Trembling and Agonies of the infernal Spirits, that were tumbled down from Heaven; he lighted on diverse QUERIES, in the Process of his Meditations, which he had never met with before. These he thought too notional and speculative (and the Resolution of them too uncertain) to trouble the Pulpit with, or to treat a popular Auditory withal: Thereupon he threw them by, thinking that, some Time or other, he might review them, and pass some Judgment upon them, as Scripture-Light would allow.*

low. Lately these *QUERIES*, unexpectedly came to his Hand, which therefore, in a little valetudinary Leisure, he re-assumed and reviewed in Conjunction with others, to which they led him. Being thus collected, and for the most part descanted upon, it is hoped, they will afford some useful Amusement unto others. Each Particle of Gold is wont to be reckoned valuable, as being it self, Gold. The small Parcels and Fragments of Holy Writ (especially, such as relate to another World) should be gathered and preserved. The incidental Passages and Hints, relating thereto, are here designed to be collected and remark'd; and I hope, they are not pressed too far, intending only a modest and sober Proposal.

Being so proposed, I hope they will not occasion any fresh Controversies among us; we have enough already. When shall we have done with our learned Fights and Skirmishes? I should be truly grieved, if any Surmises here offered for the Entertainment of the thoughtful Contemplators of another World, should kindle any unfriendly Debates in this. The thought of our hasty Departure hence, and of the awful World, to which we are hastening, should mightily extinguish our Foolish Passions, and inflame our Affection and Concern for the World of Light and Love.



*May these Meditations contribute to the mortifying our Appetite and Adherence to this dark, distracted World, where we can see, and know, and love so little ! may they quicken us to cherish and exercise that Faith, that beholds Things that are invisible ! and engage us to manage our Converse here ! as those that know, that amazing, mysterious Scenes are just before us ; that there is but a thin Veil of decaying Flesh ; that intervenes ; which, as soon as rent (and rent it must be shortly) will immediately dismiss us into the Prospect and Communion either of Angelical Spirits, or Infernal Powers.*



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# QUERIES

Concerning the

## ANGELICAL WORLDS.



### INTRODUCTION.



SINCE the great God design'd  
a Creation for his own Glory,  
it became him to erect a most  
splendid House, where he  
would be most seen and best  
served ; It became him to  
have a vast Retinue of splendid Domesticks,  
surrounding his Throne, applauding his Maje-  
sty,

fly, attending his Commands, ready to execute his Pleasure in any Part of his Dominions: These are usually called ANGELS in Scripture; concerning whom the Scripture-Revelation, being but concise and brief, leads us to such Inquiries as these:

QUERY I.

*How many Orders or Classes of Angels there might have been at first? For possibly, some whole Order or Class of Angels (if not more than one) may be fallen and discarded Heaven.*

QUERY II.

*Whether there may not be Degrees of Superiority and Subordination in the several Orders or Classes? The Scripture represents them under the Name and Notion of Thrones and Dominions, Principalities and Powers.*

QUERY III.

*Whether the several Orders or Classes are united and govern'd by their several, respective Heads or Presidents?*

## QUERY IV.

*Whether these several, respective Heads or Presidents are supreme in their several Dominions? and independent on any congenerous Head or Governor, being immediately subjected to the Lord Christ? or whether they are but seven in Number? or are subordinated (let them be ever so many) to seven superior Generals?*

**T**HERE seems to have been a Tradition in the Jewish Church, that there are seven prime Angels, superior to all the rest. Thence it is supposed, that Raphael is introduced (in Tobit chap. xii. 19.) saying, *I am one of the seven holy Angels, which present the Prayers of the Saints, and which go in and out before the Glory of the holy One.* This Notion is supported much by Mr. Mede, in one of his Discourses, from those Words, Rev. i. 4. *And from the seven Spirits, which are before his Throne.* And is alluded to by our English Poet, when he says,

*Round him, vast Armies of swift Angels  
stand,  
Which seven triumphant Generals command.*



## QUERY V.

*Whether, instead of these seven Generals, there is but one? or whether these seven are united and headed in one Generalissimo, called emphatically, The Arch-Angel? and consequently, whether the intire angelical Regiment be an Heptarchy or a Monarchy?*

**W**E read in sacred Scripture of *the Arch-Angel* (as if he were single and alone) who seems to be the High-Sheriff in the grand and last Assize, to have the *Posse Comitatus*, and to come with the Trump of God, and to sound it before the Judge, in order to startle and awake the Dead in their Graves, and summon them to the universal Tribunal. *Michael* also is expressly called, the *Arch-Angel*; and is said, as in the Head of his Angels, to fight with the Dragon (the Prince of Hell) and his Angels. In *Daniel*, indeed, chap. x. 13. he is stiled *one of the chief Princes*; but it may be read (as in the Margin) the *first of the chief Princes*. But since it does not fully appear, that any one is called an *Arch-Angel*, but he; the Query will be, whether he be one (and that the first) of the seven (supposed) Princes, or the Head and Monarch of them all?

## QUERY VI.

*It is supposed, that the Cherubs in the most holy Place of the Temple, were Representatives of the Angels; and thence Angels are usually called Cherubim. In the sixth of Isaiah, we find they are called, Seraphs or Seraphim. This does not so clearly prove, that Cherubs and Seraphs, are two distinct Orders or Classes of Angels, but that it may still remain a Question, whether they are (as is usually supposed) two distinct Orders, one superior to the other (viz. Seraphs to Cherubs,) or whether the same Angels may not (though on different Accounts) be indifferently reckoned and called, either Cherubim or Seraphim?*

## QUERY VII.

*Since the Angels are usually represented to us, in Scripture, under Names of Dominion and Authority, as Thrones, Principalities, and Powers; (that is, turning the Abstract into the Concrete, Kings, Princes, and Potentates) whether they are called so, in respect to any Territories or Subjects, in the heavenly Regions? or, in reference to our World, or to other Systems and Parts of the Universe?*

**T**HE Prince of the Kingdom of Persia, in *Dan. x. 13.* is usually supposed to be an Angel; but whether he be one of the celestial, or, infernal World, is not so well agreed.

### QUERY VIII.

Whether, besides those Spirits, that are employ'd in Ministry, or Service towards our World, (or other Parts of the Universe; who are thereupon called Angels, as being ministering Spirits, sent forth to minister to the Heirs of Salvation, *Heb. i. ult.*) there may not be a superior Order of noble Minds (Intelligences or Essences) design'd for, and employ'd in, only Contemplation, Admiration, Adoration and Praise? continual Attendants on the Throne, and ardent Applauders of the transcendent Beauties and Glories, that are there to be seen and enjoy'd?

**A**FTE R all the Conjectures of Interpreters, concerning (the *ἑρμῆς* (*ἑρμῆς*)) the four Animals, living Creatures, or vital Beings, so mysteriously represented in the *Apocalypse*, it is hard to know what they are. They are very near the Throne, and seem to be surrounded by the Angels themselves, are highly zealous, and deeply humble in their Devotion, and leave room for inquisitive Speculation.



QUERY IX.

*Whether there was not an Election of Grace (or a Purpose of God, according to an Election of Grace) among or towards the Angels themselves? The Scripture mentions, the elect Angels; must we suppose, that of or among the blessed Angels, some are more choice or chosen than others? And that, in the Presence of those choice, or chosen Angels only, we are to be adjured and charged? 1 Tim. v. 21.*

QUERY X.

*In the Case of the happy Angels, Sin did not intervene between their Election (i. e. the Decree wherein and whereby they were elected) and their consummate Blessedness; or between their Creation and their Blessedness; as it is in the Case of Mankind: So that their Election cannot properly be reckoned or stiled, a supralapsarian Election. It does not arise before or beyond the Consideration of any Sin or Fall of theirs; for they have none. But it may be considered, whether it does not (in our order of Ideas) arise before or beyond the Consideration of their Creation? that is, whether the Decree of their Election to Blessedness does not involve in it, the Decree of their Creation to and for that Blessedness, to which they are*

B 4

chosen!

chosen! So that the Decree of Election, and of Creation, are but one intire Decree concerning them; which may be called a Super-Creation-decree: Which amounts to thus much, that they were designed to be created for the Blessedness, to which they were chosen; and were chosen to the Blessedness, for which they were created: Just as we may suppose, that the Man Christ Jesus was chosen to the Honour of being united to the Son of God, and all the Glory, that ensues thereupon; and was accordingly created on purpose for all the Honour and Glory, to which he was elected of God.

#### QUERY XI.

*Whether these happy Angels may not, in some Respect, be said to be chosen in Christ? Not that they are chosen in him to all the Ends and Benefits, that Men are. They need not all; particularly, they need not be chosen to the Blood of sprinkling; or to the Imputation of the Mediator's passive Righteousness: but they may be chosen to Obedience. And may they not be chosen in Christ, as Members in their Head? Chosen in Conjunction with him, in Subordination, and yet in Conformity to him? as those that are to receive Grace and Glory from him? as may be intimated by and by,*

QUERY

## QUERY XII.

*That they were made, before our World was, is evident: That some of them sinned also, before Man did, is evident likewise: For one of those original Sinners instigated Man to his Transgression. But it may be inquired, whether they were all in their State of Integrity; or whether Sin had entred among them, before our World was made?*

**T**HERE is a Passage in *Job*, that seems to intimate, they were then in their original Honour and Station, *Job xxxviii. 7. When the Morning-Stars sang together; and all the Sons of God shouted for Joy.* The *Morning-Stars* here (or *Stars of the Morning*) are very probably interpreted by the following Appellation, *the Sons of God*. And these are justly supposed to be the Angels of God; being surely as much made in his Image, as Men could be. All these are supposed to sing and shout (some way or other to express their Joy) at the laying of the Foundation of our System; and so they are supposed, to be all of them in their Purity and Employment then: And if they were all so then, a great Company of them soon forgot their Songs and Joy; soon turn'd to an Hatred of that God, whose Praises they then sung; and to a cursed Malignity against that World, whose rising Foundations they then approved and applauded.

QUERY



## QUERY XIII.

*What must be the Ground and Meaning of those Songs and Shouts, those Triumphs of Joy, these Sons of God expressed upon the Prospect of the laid Foundations of our World? They needed not us, nor our Society: They must rejoyce in the farther Display of the divine Perfections; and in the farther Extent of the divine Dominions. But since the Territories of our World are small and inconsiderable, in Comparison with those of their own; and the Display of the divine Perfections, that was then made here, we may suppose, was not comparable to the Discoveries that were made in their superior, brighter World? Must we not suppose, that they had some Revelation of some great Design and noble Transactions (at least, in general) that were to be accomplished in and towards this World of ours?*

## QUERY XIV.

*Since these Sons of God were so pure within, and placed in such a perfect State and World, how could any Sin possibly possess their Minds or Wills?*

**T**HEIR Natures were clean and bright; they had clear, copious Displays of the divine Excellence, Perfection and Benignity

round about them: Their internal, vivid, constant Sensation must assure them of the Joy and Bliss there is in the Favour and Enjoyment of that God, whom they then served: How could they choose but be swallowed up of, or in the Love of that glorious Majesty, that had educated them out of nothing (or out of the State of Non-Entity) and conferred upon them such an eminent Felicity? How could they suffer their Minds to be withdrawn from the Light he gave: or their Wills to be seduced from the *Summum Bonum*, the Fountain of Goodness, and from the Love they owed to him, and from the Experience they had of his Love to them? How could Sin enter into the heavenly Regions, and into the beautiful, blessed Spirits that were there?

QUERY XV.

Since their Nature was so pure and perfect, (the Law of celestial Morality being written there) must we not suppose, that it was some free or arbitrary (usually called, positive) Law, that was given to them, and violated by them?

THE Law of God is usually (and I suppose, justly) distinguished into natural (called also, moral) and positive. To call some Law *Moral*, in Contradistinction from other Law (as if it were not *moral* at all) is improper enough: Every Law, properly so called, is *Regu-*

*la Moralis*, or *Regula Morum*; an obliging Rule for the moral Creature, to walk or act by: But moral Law is usually taken for natural Law, such as is dictated by the Nature and Reason of Things; and consequently, such as is of perpetual Obligation; and so is distinguished from what is called Positive, which is more dependent upon the Will and Pleasure of the Legislator. Such Law is very suitable to a State of Probation and Tryal. A perfect Nature or Essence is supposed to be by-assed, (or by inward Principle, inclined) to that that is immediately prescribed by natural Law: But in Reference to a positive Law, the Will and active Powers seem to have more Exercise of Liberty and Choice; and in Obedience thereto, the Legislator's Sovereignty, Wisdom, and Pleasure is more eminently submitted to, recognized, and esteemed. Such Law was given to Man, in his primitive, probationary State; such seems to be assigned us still, in that Faith in, or on a Mediator, that is yet prescribed us in the Gospel: And such probably must the Law be, that was given to the Angels in their primitive State.





## QUERY XVI.

*What must that peculiar Law be, that was given to the Angels, and was violated by a great Multitude of them, in their original Habitation?*

**B**Y the Knowledge we have of their actual Transgression, we are naturally led to such an Inquiry as this ; but the certain Resolution of it, we are not like to attain here. That Pride was eminently in the Sin, the Apostle sufficiently intimates, while he forbids a *Novice* (a newly illuminated Profelyte) to be an Elder or Pastor in the Church of God, upon this Ground, *viz. lest being lift up with Pride, he fall into the Condemnation of the Devil.* 1 Tim. iii. 6. Pride, it seems, was the Condemnation of the Devil ; and Pride continues with him still : He exalts himself, as far as he can, into the Room of God ; he sets himself up as the Director and Dictator of the World ; he would usurp the Honour and Worship, that is due to God alone ; he would pretend to have the Riches and Pleasures of the Earth in his Hand and Donation ; he would contend for Dominion and Rule, with the celestial Ministers, that are sent against him ; and would, in all Things, as far as he can, pretend to be, and act, and domineer, as the God of this World. To Pride he tempted Man, in persuading him to seek an undue and unmeet

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Knowledge,

Knowledge, whereby to manage himself and his own Affairs, in a Sort of Independency on Heaven. Pride indeed is involved in every Sin against God; but how the Angels exercised and displayed Pride, in their first Transgression, we cannot now arrive to know.

The Sin, that was their Condemnation, intimates that Humility and Self-denial must, in some Measure, attend and actuate the Obedience that was then prescribed them. We cannot well suppose, that it was no more than subjecting or subordinating themselves to the eternal God, their Maker; or that their Sin consisted in aiming to be as God, themselves; or to vye with him in Power, Glory, and Dominion; or in a designed setting up of themselves, as their own ultimate End; for then each Transgressor would be his own ultimate End; and that seems to break the Union and Confederacy, that was between them; or in coveting and seeking a consummate Blessedness, by virtue of their innate Powers, without any Dependence upon, or Obligation to, divine Favour and Assistance. Such Crimes as these seem too shocking, and too contradictory to natural Light, for such elevated Minds expressly to venture upon; or too irrational and absurd to be the first Sins, that such illuminated Spirits would plunge themselves into: For it may be considered, that Nature already corrupted, may easily run into such Sins, as pure Nature, (*i. e.* Nature, antecedently pure) will, by no Means, admit. *Nemo repente fuit turpissimus,*

*turpissimus*, is justly said of Mankind, as now depraved. Light and Conviction is wore off by Degrees; smaller Sins make way for greater. It had been in vain for Satan to tempt the Protoplast to Self-murther; nor can we well suppose, that the angelical Prince (as proud as he afterward became) would immediately set up himself to be religiously worshiped, by his angelical Brethren in Heaven. Natural Light, Conscience, and Disposition, are somewhat potent, till Nature it self is corrupted: Positive Commands are more easily transgressed, than those that bear hard upon the Light and Law of Nature: The seeming Indifferency of the Subject or Matter in which they are concerned, allays the Awe, and Fear, and Distance, that attends more criminal Matter. Whether the Angels had any sacramental Pledges of any divine Covenant made with them, we are not capable of knowing; but we may suppose them capable of sinning and offending in such Instances as these.

1. In refusing any Rule of instituted Worship, in their own World. Natural Worship, or the devotional Emotions of the Spirit, do require (or even demand) some external Ways, and Modes, and Services, wherein and whereby to exert themselves: And usually the more ardent the Devotion is, the more it craves visible Expressions and Displaies. Hence it is so hard for great Devotionists to keep themselves, and their Services, within the  
 Bounds



Bounds of divine Institution. The most zealous are ordinarily the most superstitious: The diabolical Spirits have been the great Corrupters of instituted Worship (even when it was the most ceremonious) in all Ages. It belongs to the divine Majesty (the great Author and Object of natural Worship) to declare and prescribe, in what extrinsic Modes and Forms he will be served, and the inward Ardour and Devotion of his Servants shall exercise and vent itself. Such Prescription there might be above; and such Prescription might as easily, as any, be refused, and violated (either in the Excess or Defect) by the angelical Minds, when they first began to be proud.

2. In refusing their appointed Order and Station. Probably, there were diverse Ranks and Classes of these angelical Spirits, called *Thrones, Dominions, Principalities, and Powers*: And doubtless, there was excellent Harmony and Order among them. A Gradation there might be, and Subordination of some Classes or Squadrons to others. A Peerage and Equality there might be, according to which, some Classes and Squadrons might be collateral and co-ordinate to others. If we suppose, the Collection of Angels, that fell, was a subordinate Class, they and their Prince might, in Time, arrive at the Conceit, that they were as great and good, as any Class that was above them; and presume upon a Contest for Precedency and Preeminence: Or if they were one of the highest Classes (headed by one

one of the seven chief Princes, according to a foregoing Hypothesis) that was equal and co-ordinate with others, they might come to think themselves worthy to be the supreme Squadron, and so might ambitiously affect a Supremacy above all the rest. Or, if we would suppose, that the whole Squadron was not alike ambitious, and would not concur with the Pride of their Prince, and not only so, but that also (as some suppose) Members of other Squadrons, sinned and fell with him, we are to conceive, that the ambitious Prince discovered his aspiring Designs to diverse Squadrons round about him, and gather'd into his Interests, all those that were affected with the same Disposition and Design. What of this Nature may be intimated by St. Jude, let the judicious consider: He speaks in his Epistle of *the Angels, that kept not their first Estate, but left their own Habitation*. Perhaps not merely their Punishment, but their Sin also may be hinted or included in those Expressions. It is said, *they kept not* (they preserved, or retained not) *their first Estate*; τὴν ἐαυτῶν ἀρχὴν, their own Principality; meaning (as we may suppose) either the Degree and Order of Dominion, that was originally assigned them, or the Place and Seat of their Dominion; and so it agrees with the ἰδίαν οὐρανίαν, the proper Station or Habitation they had among the Principalities and Powers, in the House of God. This peculiar Seat and Province, they may be supposed, proudly to abandon

bandon and desert (rather than to be banished from) in coveting (and perhaps, seeking to seize) a superior Station, to what they possessed before. There might be many Things in the Disposition of the celestial Hierarchy, dependent upon the divine Will and Pleasure, that some of the angelical Minds might think mutable, and think fit to alter, when they began to be elated and to aspire.

In refusing appointed Ministry to some inferior World. It is an Honour to serve the most High; this they might be well satisfied with, while they perform in their proper Stations, the glorious Service suitable thereto; but they might be informed, that there are remote Systems under the Eye and Government of their God, where their Presence and good Offices will be frequently needful: Particularly, we may suppose, that when their Songs and Shouts were ended, that were occasioned by the laying the Foundations of this World (if they were all then resident in their happy Abodes) they might be informed, that the Inhabitants of the System (*i. e.* the principal Inhabitants there) would be mysterious, noble Beings; akin to Heaven and Earth; Angel and Dust (immortal Spirit and Flesh) united in one Person; capable of a Residence with Angels, in due Time; that, during their probationary State, they must be attended and assisted by them; that they must carry frequent Notices of their Lord's Will and Pleasure; must be an Help and Joy to the terrestrial Probationers;



bationers; must, by their Appearance and Company, be an Evidence of that higher Paradise, from which they come, and towards which, Man, in his innocent State, is continually to tend and travel; that when the appointed Time and Race of Obedience is fulfilled, they must direct and conduct the pious Foreigners to their Seats in Glory.

Here would now be a Tryal of their Love and Humility: Of their Love to their God, in accepting any Service, that he vouchsafed to assign them; Love, to Man, the Foundation of whose present House, was so pleasing to them; of their Humility, in submitting to divine Service, wherever and to whomsoever it were immediately to be discharged; Humility, in being content to wait upon, and officiate towards Man (who was, by Nature, and by Habitation, lower than the Angels) in his Way to their celestial *Eden*.

But this would easily stomach those that were now disposed to Pride. They might easily envy Man's Exaltation; that a Piece of animated Clay should be admitted to Peerage with their Nobilities; should be advanced to their Thrones and Dominions; and that they themselves also must frequently leave their honourable Stations, and descend to the terraqueous World; that they must be Heaven's Couriers to carry Intelligence to the ignorant Natives there, and Pages of Honour to attend, and guide, and guard those that can never merit or requite such Advancement and Dignity.

Dignity. Such Office and Submission would seem very unsuitable, to those that now began to value their own Birth, and State, and Excellence.

4. In refusing an incarnate Lord and Head. Let us suppose a little farther, that it was not only revealed to them, what the Issue of a probationary State, fulfilled in Righteousness, would prove, to the Inhabitants of this World; but also in some Measure, what the Event of Things would here be, *viz.* That Man would actually sin, and incur the everlasting Curse and Wrath of God. That, notwithstanding, an everlasting Redemption was designed for him. That this Redeemer must be no other than their own natural Lord, the eternally and only begotten of the Father. That, in order to the Execution of his Redemption, he must put on human Nature (Spirit and Flesh, united;) must be a Member of that World; must there live, and obey, and dye, and be committed to the Dust; and afterwards, not only rise from the Dead, but ascend through all the Heavens, and take his Throne at the right Hand of the Father, be Lord and Head of all the Angels (be they ever so great and many, who now must be the Servants of his redeeming Designs and Love) and live, and act, as the glorious Regent of the Universe. That those of them, that would willingly comport with such a redeeming Person and Design, should, by him (the Son of God) be continued and confirmed in their happy Mansions (if not advanced to  
 1 higher;)

higher;) and those that yielded not thereto, should be thrown down to endless Night and Destruction.

Here now would be a signal Tryal of the Angels Humility, Subjection, and Goodness. And there are several Considerations, that seem to recommend this Way of Tryal, as plausible enough. For,

(1.) We may remember, that the *πρωτο-εὐαγγέλιον* (as it is called,) the first Glimmerings of Gospel-Grace, the first Promise (as it is usually called, and indeed virtually was so) made to Man after the Apostacy, was delivered by way of Curse to the Serpent. His Head must be broken by the Seed of the Woman. Which the infernal Serpent (who knew more than Man then did) might look upon as a farther Punishment for refusing the promised Seed, discovered to him in Heaven. The incarnate Mediator would revenge on him both his Sins (that in Heaven, and that on Earth) both together.

(2.) The happy Angels are still represented as Students of this divine Mystery. They still desire and bow down to look into these wondrous Transactions. As if the very first Discovery so struck their Minds with Admiration and Delight, that they could not, ever since, withdraw them thence; but took it for their Honour and Pleasure to be conversant with those surprising Transactions.

(3.) That it was one Design of Gospel-Grace (among others) to make a Prospect for the



the Contemplation and Entertainment of the angelical Minds. Therein a Constellation of divine Perfections is harmoniously to shine. Divine Wisdom (laid up in the Archives of the divine Counsel) has contrived the whole Scene. And to the Principalities and Powers, must that Wisdom gradually appear, in the curious Varieties, and Beauties of it. Then,

(4.) According to such a mention'd Hypothesis, Life and Death will be made to hang much upon the same Terms, in both Worlds. And indeed, the Mediator's Person is worthy of such Honour in Heaven and on Earth, *viz.* that the receiving or refusing him (in some suitable Relation) should be the constituted Reason or Way of eternal Life, or eternal Death. It is true, they were not obliged to receive him as an incarnate Mediator or Lord, before he was incarnate. So neither were the Believers of the Old Testament. It is true also, that they were not obliged to accept him in all the Relation and Office, that we must do. He was not slain and sacrificed for them. But they might approve the Revelation of the Design (the Son of God had then in Hand) that was then made to them. They might approve the Design, that he should be slain and sacrificed for us. They might immediately comport with the great Discovery, that was made to them; and thereby testify, that when the Son of God should be actually incarnate (and the Man Christ Jesus set down upon his Throne, crowned with Honour and Majesty, above

above them all,) they would gladly acquiesce in such a Head, and pay all the Deference, that is due to him (so far as they can) thereupon, and chearfully fulfill all the Ministry, he shall require of them, in the Persuance of his reconciling Design. This would be receiving and accepting Christ Jesus, the Lord. This would much agree with the work or act of our Faith here below; even with that Faith, contained in that Gospel-Promise, that says, *He that believeth on the Son hath everlasting Life*; as on the contrary, *He that believeth not (on) the Son, shall not see Life; but the Wrath of God abideth on him*, Joh. iii. 36. It is an eminent Congruity, that the glorious Son of God should be constituted the Author, Terms and Means of eternal Life to both Worlds; and that Angels and Men should stand or fall by such a Constitution.

(5.) We find the happy Angels actually employed in such Worship, as recognizes the Son of God, in his mediatory, redemptory Office; and testifies their Satisfaction and Joy therein. The ten thousand times ten thousand ministring Spirits, that surround the Throne, applaud the Mediator and sing, *Worthy is the Lamb that was slain*, Rev. v. 11, 12. Which shews, that ever since they have heard the News of his Undertaking and Office, they have rejoiced therein; and that the Report of it contained fit Matter (not being known by their natural Light) for the Tryal of their Subjection and Obedience.

(6.) The disobedient Angels (ever since their Fall) are exercising a special Hatred and Malignity against the Mediator and his Kingdom and Interests; as if they brought with them an inveterate Antipathy from Heaven, ingenerated by the first News of his Mediation and redeeming Design.

(7.) It has been already argued, that a Portion of natural Religion was not so suitable for the Exercise and Tryal of pure and uncorrupted Nature. It must then be some piece of supernatural Religion; or such as became Religion and Duty, upon the Score of supernatural Revelation. And if so, what more suitable, than the Proposal of such a Person for their Acceptance and Allegiance, that must be their Lord and Head, whether they will or no? Hereby a Virtue is made of Necessity. That is proposed to their Complacency, that some Time or other will be their Duty. That is made the Terms of Life, which sometime or other, they will be obliged to admit. Some Time or other, the Mediator (the Son of God, incarnate) must be revealed to them, and must be advanced, in Honour, Glory, and Authority, above them all. It was meet, that he should be proposed to them (in a suitable Relation) as the appointed Means of their Felicity, that either, upon the Acceptance of him (as so proposed) they may be made Heirs of Life, as the redeemed Believers are here below; or, upon the refusal of him may be condemned with the unbelieving Rejecters of him, in this World.

But



But as plausible as this Hypothesis may seem to be, it will be obnoxious to such Objection as this: Should it be revealed to the Angels, in the State of their Integrity, that Man would sin and revolt from his Maker, it must be revealed also, by what Instigation and Means, he would be induced so to sin and revolt; *viz.* by the Instigation and Means of Angels themselves, that were antecedently apostatized. And farther, it must be revealed to them likewise, out of whose Hands and Power, Man must be redeemed; *viz.* out of the Hands and Power of fallen Angels, that had taken him Captive, and (by the Authority of the Curse of God) detained him Prisoner. *Vide* the Author's *Funeral Sermon* for Mr. Henry, p. 28. Now should it be revealed to the Angels, before they sinned, that they would, in time, actually sin, and be thrown down to endless Flames; what a Damp must that be to their present Peace, a Discouragement to their Obedience, and a sudden Down-fall to Confusion and Despair?

To this we may frame such an Answer as this; that the whole Compass of Redemption was not immediately revealed to the Angels. That the Discovery of it was made to them, as it was to this World (*πολυμερῶς*, as the Apostle says, *Heb. i. 1.*) by several Parts and Portions, one after another, in proper and prudential Succession: Which appears, in that the happy Angels are still inquiring into the Parts of so great a Mystery. That it was sufficient, to  
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let them know, at first, that Man would sin (by whatever Means and Motives he would be induced so to do) that he would fall under the Wrath and Curse of God, and would eventually be redeemed from thence, by the Death and Sacrifice of the incarnate Son of God. Which it was possible, he might be, though Angels did not sin, but preserve their original Habitation.

But it may be farther objected, that if the Angels foreknew the Fall of Man, and the Redemption of him by the Mediator; this would be to them, after they were fallen, a strong Instigation and Motive, to set upon Man in the State of his Integrity, and do all they could to draw him to Sin and Ruin; since they knew, they should prevail.

To this we may return such an Answer as this; viz. that Foreknowledge does not excuse Sin. That a Prediction of my Sin, will not justify the Commission of it. That a Prediction of another Person's Sin, will not excuse my inciting or urging of him to it. *Hazael* was foretold what Cruelties and Barbarities he should commit, when he should come to be King of *Syria* (even such as he then thought, he could scarce ever be guilty of) and yet that did not either nullify the Sin, or cancel the Guilt, of such Commissions. The Apostles were foretold by their Lord himself, that one of them should betray him. This might well call them to Self-suspicion, and Self-judgment. But it would ill become any of the rest, to incite,  
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encourage, or assist the Traytor in any of his evil Work. No Argument or Motive will justify Sin against God. And farther, the Angels, when they were fallen, had tasted so much of the Wrath of God, and the Evil of their Sin, that, one would think, they should have dreaded to increase their Punishment, by involving themselves in the Guilt of Man's Sin. And farther, in that they knew Man must be redeemed, they could not but know thereby, that the more they enslaved Man, and held him in Captivity, the more the Redeemer's Power and Wrath must fall upon them; the stronger the Chains were made, in which imprisoned Man was held by them, the more they were like to suffer. The Serpent's Head must be so much the more bruised, and Satan must so much the lower be trod under Foot, that the redeemed Captives may be fully dismissed and discharged.

It may, moreover, in the last Place, be objected, that if the fallen Angels knew, that Man must be redeemed, and themselves disarmed and conquered by the Mediator's Death, they would not have so eagerly pushed on his Death, and the Treason, that led thereto, as they did, while he was here.

To this it may be answered, that, how much the fallen Angels knew of the Mediator's Person, Office, and Work, while he was here, we cannot tell. It is said indeed, *Mark i. 34. that they knew him*; but how much they knew of him, is not said. It has been thought  
by



by great Divines, that they did not then know, that his Death, particularly, must be the Means of their own Destruction and Overthrow. And then, if they did know it, they seem to be so hardened in Sin, so violently bent against God and his Interests, that in Opposition to him, they regard not the Increase of their Punishment, as may be seen hereafter.

But whether these Surmises will sufficiently solve the proposed Objections, may be referred to better Judgment. It may easily be supposed, that the peculiar Law, which Angels transgressed, and by the Transgression of which they fell, cannot now be known, but may be so, at the Judgment of the great Day.

#### QUERY XVII.

*It may be inquired, how it was possible for so vast a Multitude of heavenly Spirits, to sin together, in Consort, in Combination, or Confederacy?*

**W**E have no Intimation in Scripture, that they fell one by one, successively, in a long Procession of Time. Nor is there any Reason to suppose, that they committed each of them distinct, or different Sins, the one from the other. They are rather represented as falling together and sinning in and by one and the same Transgression. And yet how this should be, is not easy to conceive. We know not indeed, how Spirits communicate their Thoughts

Thoughts and Intentions to each other. But be it how it will, as soon as a sinful Act is intended, or a sinful Thought or Imagination consented to, Sin is committed and Punishment deserved. It is true, there may be a speculative Idea of Sin in the Mind, without committing Sin. The holy Angels may know what Sin is, without admitting it. They may see our Sins, without consenting to them. Therefore I said, as soon *as a sinful Act is intended*; or a *sinful Thought or Imagination* (such as, not barely has for the Matter or Object of it some Sin; as a lawful Act may have; as for Instance, the Fear of Sin has; but such as is it self forbidden) *is consented to*; which imports an act of the Will. As soon as this is done, Sin is actually committed. Now we cannot suppose, that these angelical Spirits, continued in their Bliss, and blissful Regions, any time after their Admission of Sin. Those Regions seem to be too much designed (tho' we should suppose, they are not the highest) for Purity, Holiness, and Happiness (in the Fruition of God) to allow any Impiety or Sin to be, for any Time, a Dweller there. Offenders, as soon as they become so, must certainly be banished thence. And if so, how could one be a Leader in Sin to another? How could he have Time to communicate his Design, to inveigle, persuade, or any way intice another to concur with him in his Sin? And how could the other have the least Time, to consider, deliberate, or exert one rational Act before

before he consented? or before the Tempter was cast down out of his Presence? *Aquinas* would have us suppose, that an Angel needs no Time (no such Space, as may be called Time) for any act of Choice, Instigation or Consent. *Angelus* (says he, 1 Part, Q. 63. art. 3.) *non indiget ad eligendum, vel exhortandum, vel etiam consentiendum, Temporis morâ.* We cannot indeed tell, how sudden and quick an original Act (as we may call it) of an Angel may be. But it should be noted, that here we speak of a similar or similitudinary Act; such as is agreeable or conformed to some Copy or Pattern, that must (in the Order of our Thoughts) be conceived as previous and antecedent thereto. How could one Angel conform his Thoughts, his Intention, his Consent to the original Thoughts, Intention, or Consent of another Angel, in the same Instant, or Moment, in which the leading Angel formed his? It should seem to us, that created Beings must have Time (tho' never so small) for their Acts. It is true, as they have more perspicacious Minds than we, so they need not advise, debate and deliberate, as we do. Though one would think, they should have deliberated long enough, before they had consented to an Act, in which there was any Appearance, or Peril of Sin against God. But a Succession of Moments, we cannot but suppose, in their successive Acts. As the Thoughts of one and the same Angel must be supposed to succeed one another,



ther, and not all to consist together in one and the same Instant of Time; so the assimilated or imitating Thoughts of one Angel must be supposed as successive to those of another Angel, that were admitted as the Exemplars and Patterns thereto. It is true, we must take Time, to represent, by Words, our Thoughts and Designs to another. And when the other has perceived them, he usually indeed immediately, thereupon, assents to what he takes to be true, but, possibly, hesitates and deliberates about what is to be done. Now, taking away the Time of our speaking, and of the other Person's Deliberation, some, perhaps, would say, that the Consent of the latter would be in the same Instant, with that of the Proposer. *Sublato ergo* (says Thomas in the same Article) *Tempore Locutionis & Deliberationis, quod in nobis requiritur, in eodem instanti, in quo primus Angelus suam affectionem intelligibili Locutione expressit, possibile fuit aliis in eam consentire.* We will not trouble our selves about the Mode of Discourse or Communication, that is among the Angels: But should we suppose, that the desired Consent of the other Angel, did follow as fast, and as quick, as another Thought could arise in the same Angel, yet even then, it seems, that it should be said, to be, in *secundo, vel proximo*, rather than in *eodem instanti*. To say, that they all began to sin, in one and the same Instant, is to say indeed, that they all sinned (some Way or other) together;

gether; but leaves no room for one to be an Example, Encourager or Leader in Sin to another. At that Rate, they may all be equally Examples or Authors of Sin, to one another. The lowest Angel to the highest, as well as the highest to the lowest. And yet the same *Aquinas* determines (in the same Article) that, *Peccatum primi Angeli fuit aliis Causa peccandi, non quidem Cogens, sed quâdam quasi Exhortatione inducens.* We will suppose here no Cogency, or Constraint, in the Case of sin. But we must suppose, that the first Angel (that was in the Transgression) sinn'd; that he (as it were) exhorted, encouraged, or incited (at least, by his Sin) another Angel, to Sin with him; that the other Angel (whether with or without any Deliberation) immediately took the Hint, and sinned with him, in the very same Moment of Time. Which is very hard for us to conceive.

But, in Case the Example and Instigation to Sin could be so easily communicated to, and admitted by, one Angel, that is in intimate Communion or Conversation with the other; what is that to thousands of thousands? Is the Example and Instigation as easily and as soon communicated to Multitudes, as to one? To those that are distant, as to those that are near? And was the Example and the Instigation presented only to those that would consent, or to others also? If only to those, that would consent, how did the Ringleader in the Transgression know, beforehand, who

would consent, and who would not? And how does it appear, that the persistent Angels did not see the Example of him that first sinned, and were not tryed or proved (in their Stedfastness) by the Instigation or Motive of it? And if the Example and Instigation were indifferently offered to all, it is strange, that some (that had no ill Disposition in their Natures beforehand) should immediately consent and concurr; and all the rest immediately dissent and refuse, without one Moment's Fore-thought and Deliberation.

If the first Transgressor, in the very Moment of Sin were stricken down from his Habitation, he would have no Time (as has been said) to communicate the Infection, or seduce others into Combination with himself. Nay, suppose we, that he was not immediately cast down, in the Moment of his Sin, but that he continued in those Regions some Time after; yet we cannot but suppose, that there was some considerable Change in him or upon him (as the Fruit and Punishment of his Sin) in his Beauty, Glory, or Bliss. He did not continue the same beautiful, glorious, amiable, blisful Spirit, that he was before. This remarkable Change in him or upon him, would be (we should think) as soon seen and perceived by his Companion, as the Instigation or Temptation to sin, could be imparted. And so Instigation and the Antidote would appear together: Or the Temptation would be prevented or annulled by the Sight of the horrid

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Wages of that the Temptation would lead them to. And so, we must be content, that it should remain an unsearchable Mystery, how it should be possible, that there should be a Confederacy or Combination of Angels, to the same Sin, and Revolt from God.

### QUERY XVIII.

*It may be farther inquired, whether he that was chief in the Rebellion (and now called, the Prince of Devils) were (in their primitive Habitation) the chief of all the Angels of God?*

**A**QUINAS gives us much the same Question, when he asks, *Utrum supremus Angelus inter Peccantes, fuerit Supremus inter omnes?* And he resolves it into the Affirmative, that he was so. For which there is little or no Evidence. And the less, upon his own Supposition. For he supposes, that the Angels (whom the Scripture calls, *ministring Spirits*) are (as, perhaps, is commonly supposed) the highest Beings that God hath made. And consequently, that the highest Angel was the highest Being in all the Creation. But we have already made it a Question (and, perhaps, it is quite beyond our Determination) whether they are the highest Beings, or no. It was not necessary, that more should be revealed to us, than we are concerned in, or is concerned with us.

But the Ground, that the *angelical Doctor* goes upon, in supposing that it was the highest Creature that sinned, is this; *viz.* that such a one would have the greatest Motive, or Temptation, to Sin. His superior Excellency would be a stronger Inducement or Motive to Pride, which was (as Scripture assures us) the Sin of the Devil. *Si verò consideratur motivum ad peccandum, majus invenitur in superioribus, quàm in inferioribus. Fuit enim Daemonum Peccatum Superbia; cujus motivum est Excellentia; quæ fuit major in Superioribus. Et ideo Gregorius dicit, quod ille qui peccavit, fuit superior inter omnes.*

To which also may be added, that should it have pleased the great God, to have permitted the most excellent of his Creatures to sin and fall, it might have contributed to the Illustration of the Immutability of his own moral Perfection; to the Commendation of his own All-sufficiency, who needs not the highest, or the most noble of his Creatures; to the Display of his Sovereignty, who may deal with his own (even the best, that he has made) as he pleases; and to the striking an Awe and deep Reverence on all the rest of the intelligent Creation; and to the teaching of them, to be humble before their Maker, to be suspicious of themselves, and not be proud of their Understanding, their Will, their Liberty, or other Powers and Virtues; when the best the Creation afforded, were sunk down into Night and Confusion.

By the Way, it may be observed, that if these Ratiocinations should have any Validity, then the blessed Son and Spirit of God would (according to some modern Notions of them) be most of all endangered. For if they are (as some would now make us believe) the highest Parts of the Creation, they will be (upon the Accounts now mentioned) most obnoxious (*Horresco Referens*) to Sin and Perdition. But, blessed be their Names! They are above all Capacity of Evil. May they please to give to the Authors or Abettors of such evil Surmises, Repentance to the Acknowledgment of the Truth.

As to the Ground that *Aquinas* goes upon (*viz.* that the highest Being would have the highest Motive to Sin) it may be replied, that That which would be the highest Motive to Sin, would also be the strongest Preservative against it. The highest Excellency of an intelligent Being would be Moral, as well as Physical. The highest moral Excellency would include the deepest Inscription of the Law of God; upon the Mind, and the strongest Adherence to God, in the Will, and all the dependent Powers.

To this may be added, that the most excellent Creature would certainly be made for the most excellent Service of the Creator, would most of all glorify him; and would be most adapted to, and for the Enjoyment of him, and the Reception of his Glory, and consequently, would be most confirmed in Confor-

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mity and Obedience to him. And as for the other Ends, that were lately specified, they may be attained (if the Creator so please) by the Permission of the Falls of such as are beneath the highest Creature of all.

But to let that pass; it does not appear, that he that is now the Prince of Devils, was the highest, or the Monarch, of all the Angels, in their primitive State. It is probable, indeed, that he was in high Station then, as well as now. That he was Prince or President of an angelical Regiment or Squadron then, as well as now. His Sin did not, of it self, procure him Power and Dominion. The Authority or Dominion, that he has over the other fallen Angels, seems to be but the Image and Relick of what he had before; tho' now he uses it impiously and tyrannically, and to the inhancement (as well may be supposed) of his own and others Condemnation: We may well reckon him then to have been an Arch-Angel. Though it does not thence follow, that he was Prime or Prince of all. *Michael* is an Arch-Angel still, as well as he was then. And that the Prince of Hell may not be disparaged by the Inferiority of his Adversary, and yet may be sure to meet with his Match, we are told, that *Michael and his Angels fought against the Dragon* (the infernal Prince) *and his Angels.*

Whether there are any Orders or Classes above the Arch-Angels, we cannot tell. For (if we regard only the Notation of the

Name) the Presidents of the lowest Classes, may be stiled, Arch-Angels. And then, possibly, that Order that is called, *Thrones*, may be above them. But whether the Presidents of the lowest, of the intermediate, or of the highest Ranks, are peculiarly stiled *Arch-Angels*, we know not. But let us suppose, that the Presidents of the highest Ranks and Orders are peculiarly so called: Suppose we likewise, that (as has been argued) the Prince of Hell was an Arch-Angel. Then if there are seven (as some would suppose) now resident in Heaven, there must have been eight, before the fall of *Beelzebub* (for we may give him the Name, the Saviour seems to allow him.) If there is but one Arch-Angel now (as the Scripture does not certainly assert any more; the Title 'Ο Αρχαγγελος, *The Arch-Angel* intimates one only, rather than a Multitude) then there were two before the Fall. But either way, it does not appear, that the Prince of Hell was ever highest of all.

#### QUÉRY XIX.

*Whether some of all the Orders and Ranks of Angels fell from their Innocency and original Habitation?*

**W**HETHER there be different Species of Spirits (and particularly, of angelical Spirits) we cannot (I suppose) be very sure. When I said, of Spirits, in general, I meant, of created

ated Spirits; that the necessarily-existent Spirit is more than specifically (even *toto Celo*) different from all other Spirits, cannot be questioned. And that created Spirits may differ specifically (or admit as great a Difference from each other, as we reckon a specifical one) seems not either impossible or absurd. The divine Power should not easily be limited by us. And as we ordinarily use the Word, *immaterial*, or *incorporeal*, to represent to our selves (as well as we can) the Notion of a Spirit; so there may be diverse Degrees of Distinction and Distance from Matter; and diverse Sorts of Being (or Substance or Essence) that are all (for ought we know) really distinct and remote from Matter or Body.

The learned Dr. Clarke (in his *Answer to the sixth Letter*, p. 41. at the End of his *Demonstration*) observes that, *The Kinds of Substance may, perhaps, be more and more different from each other, than we (at present) for want of more Senses, are aware of.* Yea, perhaps, they are more different, than we, if we had more Senses, could be aware of. For they may be such, as may not be reached or perceived, by any Sensory; or Sense, that must be exerted and performed by the Mediation of a corporeal Organ. It is added, *Matter and Spirit is no other Division, than Matter and Not-Matter: Just as if one should divide the Species of Animals, into Horses and Not-Horses.* It is true, that for want of Words or of the Knowledge of the true Natures of



Things, we are fain often to make use of negative Terms and Expressions. As Animals are usually distinguished into rational and irrational. And if such Distinction must not sometimes be made, the Doctor should not himself, distinguish Being into intelligent and unintelligent. Nor are negative Terms, always, in Sense (as is usually observed) merely negative, but sometimes expressive of true Entity and positive Reality; as Immensity denotes the utmost Amplitude and Fulness of Being. Nor is the Word, *Spirit*, formally or logically negative as *Not-Matter*, is; tho' it be consequentially so; at which Rate, *Matter* is so too; and will be as much as *Not-Spirit*. And so every Term, or Name of Things will be negative; for it will, consequentially, deny that which is opposite and contrary thereto. And the Term, *Spirit*, is used to signify, not merely negatively, *Not-Matter*, (for that may be nothing) but positively, a peculiar Sort of Entity or Essence; viz. such as is essentially vital; intrinsically active and perceptive; and consequently, upon that Account, is vastly distinct and different from Matter. And of this Sort of Entity or Essence (viz. of vital, active, perceptive Substance) there may be many more Sorts or Kinds, than we at present, for want of other Senses, or other Powers (at least in act and Exercise; which yet may, perhaps, come into Act and Exercise, when the Soul is dismissed from the Body) can possibly be aware of.

And so, there may be various Kinds of celestial Spirits. Some, (as was hinted) only made for, and employed in, Attendance on the Throne, and continually imbibing those supreme Delights, that spring from such Approximation and Attendance there. Others, designed for and employed in various Ministrations about the Universe. But let that be as it will: The Scripture seems more clearly to represent to us, Variety of Ranks and Orders in the celestial Hierarchy. There are the *Principalities and Powers above*. There are *Angels, Authorities, and Powers*, 1 Pet. iii. 22. There is *Michael*, the Arch-Angel, with his Angels. They are in all, a vast, unconceivable Multitude; decyphered to us, by ten thousand times ten thousand, and thousands of thousands. In such a numerous Host, no doubt, there is most excellent Order, and beautiful Disposition and Harmony. To this End, doubtless, they are distributed into various Regiments, Battalions, and Squadrons. Some of these, doubtless, are subordinated to the other. The subordinate Squadrons may have their several Captains or Princes: And these, with their respective Squadrons may be subordinate to other Regiments, that may also have their several Heads or Presidents: And so upwards, to the highest of all. Now the Inquiry is, whether some of all these (supposed) Ranks and Orders, may not be judged to fall from their Innocence and Felicity?

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To suppose, that there did so, seems to introduce great Disorder and Confusion into the heavenly State and Hierarchy. All the Classes and Squadrons must be supposed to be broken. And those Breaches must be supposed, either still to continue, or to be filled up out of other Battalions. To suppose the first, is to allow Disproportion and Irregularity: And to suppose the second, is rather to inlarge, than cure, the Inconvenience.

Besides, should out of all Ranks and Orders, some be supposed to fall, then two equal Princes, or two co-ordinate Presidents, may be supposed to fall. These, upon and after their fall, may be supposed to continue equal and co-ordinate still. For their Concurrence in Sin may not necessarily subject the one to the other. Dominion and Sin may consist together. But should there be two co-ordinate Presidents or Princes of the dark Kingdom, there would not be that Unity, political Order and Monarchy, that the Scripture represents to be even in Hell it self. Instead of *Beelzebub*, the Prince of Devils; and instead of the *great red Dragon*, and his Angels; we should hear of two *Beelzebubs*, two chief Princes, and two *great red Dragons*, and these contending with each other, for Empire in their own Territories, and also for the Dominion and Possession of this enthralled World. And, moreover, since Scripture leads us to conceive a Head and Leader in the Rebellion and Revolt from God, it would give him too much sedu-



cing Art and Power, to suppose him able to intice and draw some of all Ranks and Orders in Heaven, into an Apostacy from their Maker and a Confederacy with himself.

*Aquinas* indeed reckons it is probable, that, upon Supposition, that the Prince of Devils was (antecedently) of the highest Order in Heaven, some of every Order did thereupon fall. As we suppose, that some of all Orders, among Men, are saved, and thereupon taken up to supply the Place of Angels, that are fallen. *Secundum vero illos, qui ponunt majorem Diabolum de supremo fuisse Ordine, probabile est, quod de Quolibet Ordine aliqui ceciderunt. Sicut in Quolibet Ordinem Homines affumuntur in Supplementum Ruinae Angelicae.* (as it should be; tho some Books corruptly read *Evangeliæ*) *Prim. P. Q. 63. art. 9.*

It has been already probably argued, that he that is now Prince of the Devils, was not antecedently, the Monarch or Sovereign of all the Angels; no Scripture or Reason appears to support that. Should we suppose, that the celestial Hierarchy was at first a Duarchy, in which two *Arch Angels* did distinctly preside; as our ecclesiastical State is distinguished into two Provinces, each of which is headed by its respective Metropolitan. Yet then, it should seem, that there should be a more equal Division in the Duarchy above, than there is in the Provinces below. Accurate Order and Harmony would confer on the Duarchs (the two *Arch Angels*) equal Dominions,  
equal

equal Battalions and Number of Subjects. And then should we suppose, that one *Arch-Angel* with his subordinate Battalions, has fallen, we must conceive, that one half of the Angels is gone down to Perdition; and that Heaven is dispeopled of one half of its angelical Inhabitants. Which seems too great a Number to be given over to eternal Night and Destruction.

Suppose we, in the next Place, that the Hierarchy among the Angels, was (according to a mentioned Supposition) an Heptarchy. That the distinct Heads of the Heptarchy, were *Arch-Angels*, properly and peculiarly so called. That all the other Angels (by whatever Names we may suppose, they are distinguished or dignified) are equally distributed under those seven Generals or Arch-Angels. Then should we suppose, that one of these Generals, with all the subordinate Classes beneath him, sinned against their God, this would bring us to the Supposition, that one seventh part of the Angels fell from their primitive Habitation. This would look like a more plausible Hypothesis, than either of the former. But this seems to make the Number of Apostates too great: When, perhaps, it was not a tenth or twentieth part of angelical Spirits that fell.

We may yet suppose, that the present Prince of Hell, was (in his pristine State) of the supreme Order of Angels (*i. e.* supposing that there were distinct Classes in and of the supreme Order that had each its respective General

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or Sovereign) and yet we need not suppose (according to the Surmise, just now exhibited from *Aquinas*) that thereupon, some of all Orders, must sin and fall with him. For, possibly, he might communicate Counsels and Designs only to that Class, of which he himself was the immediate General or Sovereign; and so might introduce and involve them only in the Transgression with himself.

But not to indulge these Speculations too much. We have no Reason to suppose, that some of all the celestial Classes and Orders, broke their Rank and Rule; and deserted their appointed Station. It seems more congruous, to suppose, that one great Prince or President (either through his Authority over them, or his Interest in them, or his more immediate Converse with them, or the seeming Plausibility and Gratefulness of his Proposals, or the Subtilty of his Reasoning and Persuasion, or all these Means, and others unknown, together) did induce, and prevail with, a vast Squadron of subordinate Spirits, to concur with him, in proud Rebellion against their Maker. Whereupon, they are cast down to Regions of Darkness and Misery: Where yet they seem to retain the Form or Footsteps of their primitive Order and Polity. For whereas, before, there was one puissant Prince, and he, probably, had his subaltern Officers; and they, their different Troops or Companies: So it seems to be with them still. The Scripture plainly intimates one Head or General  
over



over them all; the *Dragon*, the *Devil* and his *Angels*; *Beelzebub*, the *Prince of Devils*. And it speaks also of *Principalities and Powers* (as of hostile Forces) that were *spoiled* (vanquished and disarmed) and *led in Triumph* by the suffering Son of God; *Col. ii. 15*. And some credible Stories of Apparitions have intimated as much; *viz.* that they had their subordinate Rulers under one flagrant Prince. And the Order and Polity, that was once their Beauty and Bliss, may now be the Means of their greater Punishment and Misery, while therein and thereby they concur and contribute to one another's farther Sin, and aggravated Condemnation and Torment, in the End of this Dispensation.

And as to what has been offered, on the contrary, from the Consideration, that some of all Orders of Men, are taken to supply their Places, in Heaven: it may be replied; 1. That there is no proper Comparison between the Orders in Heaven, and those of Men on Earth. The Orders in Heaven are beautiful Dispositions of Persons, in Rank and Situation: The Orders of Men are not so. They are but outward Conditions of Life, that consist with much Disorder and Confusion here. 2. We have no good Evidence, that Men are taken so precisely to supply the Places of Angels that are fallen; that they that are saved, must neither be more, nor fewer; but exactly of the same Number, with those that are so fallen. 3. Should we suppose, that Men were precisely

to supply and occupy the particular Places of Angels, that are fallen; and should we suppose withal, that all the celestial Classes or Squadrons are broke, by the Fall of some from among them; we must suppose then (if we may so far indulge the Imagination, in compliance with the proposed Reason or Similitude) that Men (or individuals of Mankind) are conjoyned here and there (or every where, *i. e.* in every Class) to fill up the Breach there made; that some Classes or Squadrons have more of these glorified Men, some fewer; according as the Breach there made, was greater or less. That some of the Classes are headed by their primitive Chieftains, Angels that sinned not. Others, possibly, headed by redeemed Men, that are assumed thither to take the Place of those that departed thence. And such Variety may possibly be found among the subaltern Officers. Now can this look like a beautiful Disposition, or an harmonious marshalling of the celestial Hierarchy?

The Scripture rather represents the Collection of saved Men, as intirely distinct from that of the Angels. As in *Rev. vii.* (if from thence we may form our Ideas of the heavenly State) there is a Prospect had of the vast innumerable Company of the redeemed from this World. Then there is a View (*ver. xi.*) of the Angels, surrounding (as it should seem) the other Company (at least, the Elders, and the four vital Beings; whoever are meant by them) and  
falling

falling down on their Faces in Adoration and Worship. The redeemed are represented as standing before the Throne, with Ensigns of Triumph: The Angels as testifying their Homage, by Prostration. It would seem incongruous, that, in the same Class, some should continue standing, while others fall so low. And then, concerning the Collection of those that were transported or transplanted thither, the Inquiry is, *what* (or who) *are these?* and *whence came they?* As if they were in a distinct or separate Station, by themselves. As if they looked like Foreigners, and (whether they were directly known, or no) were sufficiently distinguishable from the Natives of the Place. The Apostle, in Vision, though he could not immediately answer those Questions, proposed by the affable Elder, yet knew, they were not Angels. Their Countenances, (we may say) their Robes and Palms distinguished them from the old angelical Spirits.

To this we may add, that the angelical Spirits are continually employed in Ministrations towards this World, if not towards other Systems also. But of the Spirits, that are transplanted hence, we read nothing, but of their Rest and Joy. We have no Intimation, in holy Writ, of their putting on the Office of Angels, and discharging Commissions and Embassies towards other Worlds; whatever private Errand may, very rarely, be, upon special Dispensation, committed to any of them. As some Divines have been ready to suppose,



suppose, that it was the true Spirit of *Samuel*, that was sent to inform *Saul*, of his approaching Fate. But if this were so, such Appointments are rare. This is not their stated Business; it is the Calling and Employment of Angels. Now it would seem incongruous to our Apprehensions, that Spirits, appointed to Rest and Solace, should be intermixed with, and made Members of, such Classes and Squadrons, as are continually girt, accoutred, and prepared for the more distant Services and Executions.

But our angelical Doctor adds farther, in support of the Opinion, that probably, some of all Orders fell; that therein and thereby, the Liberty of created Will would be the more conspicuous; since it would thence appear, that the Will of the noblest Creature may be determined to Evil. *In quo etiam magis comprobatur Libertas liberi Arbitrii; quæ secundum quemlibet Gradum Creaturæ in Malum flecti potest.*

To this it may be replied, that if you would suppose, that all the celestial Cohorts or Squadrons were constituted just as that was that fell; viz. just of such a General and Head; just of such subaltern Officers, and Companies under them; then, indeed, it may be said, that of every Sort or Order, some or other fell; that is, there was no Order or Degree among those Spirits, of which, one or other, in the same Kind, did not sin and fall. And then, indeed, there would a most awful Exemplifi-

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cation of the Infirmary and Inconstancy of the created Mind and Will. And so there would, in case the fallen Squadron were one of the highest. But be it as it will; since there were in it, Spirits of different Capacities (as is probable) and different Stations; since such a vast Multitude concurred in Sin; since the Prince of them was (doubtless) high and great in the heavenly Regions; they are set forth, to the whole intelligent Creation, as a tremendous Instance of the Lubricity and Uncertainty of created Nature, and an Admonition to all, not to be high-minded, but fear; and to rely upon the sustaining Power and Favour of the blessed God. *Behold! He putteth no Trust in his Servants* (in any of them, that are merely such; in his best or highest Servants) *and his Angels he charged with Folly,* Job iv. 18.

#### QUERY XX.

*Whether we may suppose, that the Angels before the Fall (viz. of those that did fall) were in the same State of Bliss and Glory, as the persistent Angels are now in?*

**I**T should seem to be the Method of divine Wisdom to advance Things (even Worlds and States of Things) to Perfection by Degrees. Our natural World was six Days in ascending to the Integrity and Beauty of its primitive State. Man in Innocence and  
*Eden*

*Eden* must pass through a probationary State, to Consummation. And after the Entrance of Sin, the Church grew in its Light, till the Fullness of Time and the Appearance of the Sun of Righteousness in his meridian Lustre and Glory.

A suitable Gradation seems to be designed in the upper World, and with the celestial Hierarchy. Whether there are distinct Concomerations or Stories, in the angelical Regions, we have no Means to know. We may suppose them all in the same Region, and yet in very different Distances from the divine Glory, or the beatific Vision. As also in the Region of the beatific Vision, it self, there may be what we usually call, different Degrees of Glory.

The persistent Angels are represented as being now near the divine Majesty, or the beatific *Shedinah*, that splendid Effulgence of the divine Glory, that is designed to make the Inhabitants of Heaven (by the Sight or Participation of it) unspeakably glorious and blessed. In *Isaiah* vi. they are represented, as *above* or *over the Throne*, or over that Part of the Temple, where the Throne stood, covering their Faces with their uppermost Wings, before the radiant Majesty of him that sat on the Throne. In *Dan.* vii. they are represented as standing before the majestic Presence (as it is called) and ministring thereto. And so likewise, before that, in *1 Kings* xxii. 19. And the Saviour (that so well knew the heavenly State) assures us, that *the Angels* of those that belie-



ved on him, *do always behold the Face of his Father who is in Heaven*, Mat. xviii. 10.

Now we cannot well suppose, that the Angels, before the Fall of those that sinned, were thus near the divine Glory, and thus entertained and engaged in the constant Contemplation and Views thereof, and with the penetrating Joys that proceed from thence. Such a State of Access and Approximation to the divine Throne and Glory, would, surely, so fill the Mind with potent Light, and the Will with potent Love, and all the Powers with such Perfection and Bliss, that there could be no Room for any Temptation, or for the Admission of any Thing that was Evil, or for the Preference of any inferior Good.

Such a State of consummate Felicity seems very unsuitable to the Condition of Probationers; or those, whose Love, Fidelity, and Obedience must be tryed and exercised in order to a glorious Reward. Such must have their Powers more free; their Intellects and Wills more easily convertible to various Objects; that their Loyalty and Virtue may be more illustrious, and more meet for Remuneration.

Such seems the State of the Angels before the Fall of those that did transgress. That they were capable of sinning, appears by the Event. That such as were high in State and Dignity, were capable of sinning, appears by the Fall of their Prince. It seems also to be the Design of the divine Majesty in the Management

nagement and Disposal of the celestial and terrestrial Worlds, to signalize both his Sovereignty and his rectoral Righteousness; his Sovereignty, in the Permission of the Fall in both Worlds; his rectoral Righteousness, in the Execution of Law; and in distributing Reward and Penalty, according to the Tenour of his Law. Consummate Felicity seems to be designed, even in the angelical World, as a legal (though unmerited) Remuneration of the filial Obedience of the bright Inhabitants there. To this End, they are, antecedently, set in a probationary State and Capacity. Probationary Law (probably, arbitrary, positive, instituted Law, as has been said) is, accordingly, given them. Happy they were by Nature; by the Integrity and Beauty of their Nature; and by the State and Region, in which their Creation placed them. But the Continuance of their Happiness (and probably, an Advancement to an higher) is, by Law, proposed as the Issue and Reward of their Obedience; as also the Loss of the present (as well as of that higher) Happiness, is threatned, as the Issue and Punishment of Disobedience. Thus Life and Death is set before them: And their Law is (as ours also is) remunerative and penal. Their State being thus constituted; their Capacities, Powers, and Liberties must be supposed suitable, and proportional thereto. And consequently, they seem then to be seated in, and thus to be treated with, in a lower Degree of

Light and Vision, and less Approach to the divine Throne, than what they now possess and enjoy.

Besides, it may be supposed, that the persistent Angels are, if not upon the Tenour of their Premiant Law, yet (some how or other) on the Mediator's Account, advanced to an higher Vision and Blessedness, than they were originally seated in. And consequently, that neither the apostate Angels, before their Fall, nor the persistent ones neither before that, were so high in Heaven (or were in the highest Heavens, as some would call it) or were instated in such confirmatory Bliss, or such beatific Light and Vision (and probably, therefore, in such lofty Seats) as the holy Angels are now admitted to in the Presence of the divine Glory.

#### QUERY XXI.

*Whether the holy Angels have any Dominion or Authority committed to them? And if they have, whether it be in Reference to their own World, or to that in which we live?*

**A** Modern Author (*viz.* Dr. Clarke in his *Scripture-Doctrine*, p. 343.) denies all Dominion and Authority to the Angels, while he tells us there, that, *To Angels and departed Saints, there is no Sort of Worship at*



*at all due; because Angels have no Dominion or Authority at all, no Power, no Judgment, committed to them.*

This should seem strange, considering, that by Names of Dominion and Authority, they are represented to us in Scripture; as when they are called, *The Principalities and Powers in the heavenly Places*, Eph. iii. 10. And in *ch. i. 21.* the Head of the Church is said to be set at the right Hand of the Father, in the heavenly Places, *far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come.* Intimating, that in the heavenly Places, and in the World, that (in Respect to us) is to come, there is Principality, and Power, and Might, and Dominion. And in *Col. i. 16.* *The Thrones and Dominions, the Principalities and Powers*, are usually reckoned among the Things invisible, as well as visible; the Things in Heaven, as well as (or rather than) Things on Earth. Now it should seem strange, and unaccountable, that all these Names should signify nothing of any Dominion or Authority at all, no Power or Judgment, committed to them.

But then the Question will be, whether this Dominion and Authority, that is committed to them, be in Reference to their own World, or to this of ours? That there is a Dominion and Authority among themselves (or of one of them over others) seems evident enough,

in that *Michael* is so expressly called the *Arch-Angel*, and is said, *with his Angels* (as the Captain or Commander of them) *to fight against the Devil* (the General of Hell) *and his Angels*. And in *Dan. x. 13.* *Michael* is called, *one of the chief Princes*. Should it be rendred (as some would have it) *the first of the chief Princes*, it will intimate, that there are Princes among them; that these Princes have their Chiefs or Chieftains; that of those Chiefs *Michael* is one, and that the first; and so, properly called, *the Arch-Angel*.

And yet all the Angels cannot be superior to other Angels. If all rule, there will be none to be inferior and subordinate. It should seem probable then, that these Names, *Principalities, Dominions, and Powers*, are not given to single Angels; as if each of them, separately, might be called by these Appellations; but either to the Princes and Presidents among them; or to the certain Divisions and Distributions that are among them; as we call certain Districts on Earth, by the different Names of Empires and Kingdoms, Principalities and Dukedoms.

As the Angels have a Dominion and Presidency among themselves; so, possibly, they may have over the corporeal Universe, and the several Systems of it. The *Aristotelian* Hypothesis of distinct Intelligences presiding over the several Orbs, might be derived from *Jewish* Tradition. That there are angelical Presidents and Curators over the Kingdoms  
and

and States of this our Globe, has been thought probable, by diverse great Divines. And some Countenance thereto has been usually fetched from the Angel's Discourse with *Daniel*, ch. x. Where mention is made of the *Prince of the Kingdom of Persia*, ver. 13. and of the *Prince of Græcia*, ver. 20. and of *Michael*, as *their Prince*, ver. 21. *i. e.* Prince of the *Jews*. Now, as it appears, that one Angel (and he an *Arch-Angel* too) is certainly called, a *Prince* in Reference to some Dominion, or District, or Subjects here on Earth; so it seems to infer, that the other Princes also, with whom he had to do (as the *Prince of Persia* and *Græcia*) were Angels too, and such as were respectively concerned for those two Realms.

But it is very plausibly argued, that the *Prince of the Kingdom of Persia*, mention'd ver. 13. could not be an Angelical Prince; because he is said to withstand the Angel that discoursed with *Daniel*, and was come to bring him that Intelligence: Now it cannot be supposed, that one holy Angel would withstand another in his Ministrations. To this some answer, that the Word need not be rendred, *withstood me*; but rather, *stood before me*. To which it may be replied, that if it be so rendred, yet it is intimated that That *standing before him*, was by way of Opposition; for the Angel seems to give *Daniel* the Reason, why he was so long in coming to him, after his Prayer, and his own Order to come and instruct



instruct him. *From the first Day, that thou didst set thy Heart to understand, and to chasten thy self before thy God, thy Words were heard, and I am come (or I came forth) for thy Words. But (so much Time has intervened, for) the Prince of the Kingdom of Persia withstood me (stood at before me, i. e. against me) one and twenty Days. And he intimates farther, that he had seasonable Assistance given him, which he had not needed, had he met with no Adversary, or no Opposition. But, Lo! Michael, one of the chief Princes, came to help me, and (so) I remained there with the Kings of Persia. It should seem then, that That Prince of the Kingdom of Persia, was either the human King of Persia, or the diabolical Prince of that Empire. The human King of Persia (which according to ver. 1. of that chap. was Cyrus) seems not to be a proper Match for the Angel; nor to be an Adversary to the Angel's good Designs; since he was the Person designed and predicted, to be the Deliverer of the captivated Hebrews. It should seem then to be the diabolical Prince of the Empire, that thus withstood the Angel, in his Motion and March towards the Prophet's Information and Relief. And indeed we cannot but suppose, that the good Angels are obstructed, by the diabolical ones (as much as they can) in their Ministrations and good Offices here below. The Devil seems to have got (through our Sin and the Curse of God) a general Possession of this Earth.*

Earth. He domineers so much there, that he is stiled, *the God of this World*. He is a strong One armed, and is resolved to keep his Goods in Peace, as long as ever he can. This perhaps is the only Territory, where he has Confederates and Accomplices, and from whence he gains Colonies and Companions for his own dismal Dominions. Here he will have his Garisons, and Soldiers, and Agents to maintain his Interests, and Kingdom as long as he can: And, doubtless, his Policy and Regimen is very well adjusted; his Officers and Forces are politickly divided and distributed. There are *Principalities and Powers*, and *Rulers* (or mundane Governors and Managers) *of the Darkness of this World* (or, of this dark World) *and spiritual Wickednesses* (or wicked Spirits, or spiritual Beings) *in high* (celestial) *Places*, Eph. vi. 12. These wicked Spirits, doubtless, are politically and politickly constituted, subordinated and situated. They have, it may be supposed, their several Posts, Districts, Offices, Cares, and Employs. Such Distinction, Order, and Attendance on their several Districts and Offices, serves most to the securing their Interests, and managing their Affairs, and maintaining their Kingdom; at least, much better, than Hurry and Confusion, and occasional Service can be supposed to do. Hence we may suppose, that there are, among them, Superintendents of Empires, Rulers of Kingdoms, Presidents of Provinces, and other States and Divisions; with proper Subordinations

dinations and Servants. The Devil is wont to be an Emulator of the divine Majesty ; and, possibly, herein, he may imitate some Constitution or Polity, that God himself has instituted. Or, possibly, they may adhere (in the political Marshalling of themselves, and Administration of their Affairs below) as much as they can, to the Hierarchy, in which they were regimented in Heaven. And in this their regimental State, they may rationally be supposed to have their distinct Provinces, Posts and Employs assigned them. There are enough of them ; and they have nothing else to do (as we know of) and here lye their Hopes and Gain (such Gain, as it is ; it will redound to their endless Loss and Woe.) Suitably hereto, according to some credible Histories of Apparitions, some Spirits have seemed (yea, professed themselves) Strangers to the Place, to which they were then come ; and some have seemed to be unacquainted with some Languages. Accordingly, it should seem, that the Legion, that had taken Possession of the poor *Gadarene*, was a Company of topical Devils, or of such as had their peculiar Residence and Employ in and about that Place ; and that They, seeing the Saviour coming thither, and suspecting some Loss and Trouble, upon his Approach, raised that violent Tempest that he met with in the Way, in hopes to drown him and his Company, if they could. And upon this account, possibly, it was, that when they could neither prevent his Coming, nor



nor secure their Prey, they besought him so much (by the Tongue and Lips of the poor *Demoniac*) that *he would not send them out of the (or, that) Country, Mark v. 10.* It was, probably, their Post and Province; where they had long resided and plied their Work; the Affairs of which they well understood, and where their Interest was great and strong; for they could persuade the Inhabitants, to intreat the Saviour himself to stay with them no longer, but immediately *to depart out of their Coasts.*

In Correspondence to this, among these evil Agents, there may be one, whose Character is, *the Prince of the Kingdom (or Empire) of Persia*; he makes Opposition to *Gabriel*, in his appointed Ministrations to the Prophet and his People. This Prince of the Empire seems not to be alone, but to have his Presidents and Counsellors (called *Kings*, in the End of the Verse) along with him. This requires, that *Gabriel* also should have his Auxiliary. *Michael*, a chief Prince in the celestial Hierarchy, comes to his Assistance, whereby he comes off the Conqueror. But this Conflict causes him some Demur or Delay upon his Journey; *and (thus) I remained (or stopped, or stayed, a while) with the Kings (the adverse Potentates) of Persia.* But *now (the Conflict being over, and the Impediment removed) I come to execute my Commission, and to make thee understand (or inform thee) what shall befall thy People in the latter Days.* And so the Verse contains the Angel's apologetical

getical Narration of the Reason of his Delay, the Remora that befell him on the Road, the Obstruction that was given him in his Journey and Embassy, which was the Cause that he came no sooner, to let him know, that his Prayer was heard and answered, and what the Lot of the People, he interceded for, must be in the latter Days. But let this be suggested, with Submission, to more wise and discerning Judgment.

### QUERY XXII.

*Whether we may suppose, that the persistent Angels are so confirmed in Holiness and Glory, that they shall never fall from thence?*

**W**E speak not here of an absolute Impeccability, which some question, whether it may be conferred upon an intelligent Creature, or no. An Impeccability may be supposed to arise, upon diverse Accounts: Some of which may be peculiar to the divine Majesty; which we shall not now stay to consider. But an indefectible Principle of Piety and Religion (under the necessary Influence of the divine Power to all Things, in their several Kinds) seems not to be an absurd or inconsistent Notion. At least, a strong propension to Holiness, in a blessed World, under the constant Irradiations of divine Light and Love, may suffice for the Security of such Persons;

Persons, in their Obedience and Station. We know not, perhaps, all the Influence, the Understanding may have upon the Will: Nor all the Power a perfect Will may have to apply and detain the Understanding, to and in the Exercise of its Office; much less all the Ways the divine Wisdom may have to secure and conserve both in their Duty and Attendance to the divine Will. It is reasonable to suppose, that some on Earth are more radicalized and confirmed in Religion and Holiness than others. And so, we may suppose, that the persistent Angels (those that preserved themselves in their Duty and Happiness, when their Brethren fell) are so confirmed in their Holiness and Glory, that they shall now never fall from thence.

The Scripture never intimates to us any more than one Fall of the Angels; never intimates, that they that are fallen, shall ever be restored, but rather the contrary, that they shall not: Never intimates, that those that are now in Heaven, shall ever fall from their Integrity and Blessedness there; but rather, the contrary, that there they shall continue in their Perfection and Glory for ever. For,

1. They are called the *elect Angels*, 1 Tim. v. 21. That this is a Term of Distinction, whereby some of the holy Angels are distinguished from others of their holy Brethren (as if some of them were *elect*, and others *Non-elect*) is not at all probable. They rather seem to be called *elect*, in Opposition to those that



are fallen, as being comprehended in a gratuitous Election of God ; and then it may be said of them, as of certain Persons of Mankind, that *God hath chosen them before the Foundation of the World, that they should be holy and without Blame, before him, in Love*, as *Eph. i. 4.* Or, if any will take the Word to signify such as are selected for God, and peculiarly dear to him, as having been so obedient to him in the Time of their Tryal ; even that Selection and Endearment may well enough argue, such a Fruit of his Selection, and such Evidence of his Love upon their Minds, as shall establish and secure them therein for ever: *Vel si quis participialiter accipere velit* (says *Episcopi*) *pro ἐκλεγεμένοις, quos Deus idcirco, quia in veritate perstiterant, & constanter sibi atque obsequio suo contra rebelles Angelos se mancipaverant, separare atque secernere voluit, sibi in peculium, & eximie caros, ac dilectos sibi habere. Institut. Theol. Lib. 4. Sect. 3. c. 2.* Let us suppose then, that this Separation and Segregation of the Angels to God, as his peculiar Possession, was a Reward of their Constancy, and Persistence in their Obedience, when their Brethren fell ; yet surely, it can import or infer no less, than a Care or good Will to keep them for, or to himself, for Time to come. We suppose also, that these Angels were dear to God, and beloved by him, in the Time of their Integrity, before their Brethren fell. But upon their adherence to God, in the Day of their special Tryal,

Tryal, and the Apostasy of their Fellow-Members (and in Opposition thereto) they are admitted (by our Author's Account) into a peculiar Relation, Favour, and Endearment to God.

*Secernere voluit sibi in peculium, & eximie caros ac dilectos sibi habere.* And what

can this peculiar Relation, Favour, and Endearment amount to, or result in, but (if not an higher Advancement in Glory, yet) a more plentiful shedding abroad of the Sense of God's Love upon their Minds, an Inflammation of their Love to him, an Inhancement of their Delight and Joy; and thereupon a Confirmation of their Holiness and Adherence to God?

2. It has been already argued as probable, that they are admitted higher in Glory, nearer to the Throne, and the beatific View of the divine Majesty; as now *always* (according to the Saviour's Expression) *beholding the Face of his Father in Heaven.* Which may seem a good Security now against Sin and Apostacy.

3. It may justly be supposed, that the good Angels are now (by the Grace and Favour of God) as much confirmed in Holiness and Glory, as the Devils are (by their own Fault and the Judgment of God) confirmed in Sin and Misery. But it seems plain, that the Devils are (beyond Recovery) confirmed in Sin and Misery. Their Names intimate as much. They are each of them (though, perhaps, the Head of them, principally) *Satan, Diabolus, Apollyon*; an inveterate Adversary to God and Goodness, an Accuser and Calumniator of

God's Servants, a Destroyer of the World, and delivered over to Destruction. Their constant Practice shews as much. Notwithstanding all their Light and Knowledge; notwithstanding all they feel and all they fear, they are unwearied in their Opposition against God and his Interest, and his Kingdom. And the Scripture assures us, that *they are reserved in Chains of Darkness unto the Judgment* (and indeed, the Condemnation, as their Chains imply) of *the great Day*. Now we may well suppose, that the holy Angels are (by the divine Favour and Goodness) as secure in their happy State, as the Evil ones are (by the divine Justice) peremptorily inchained in theirs. To the Probability of which Argument, the great *Episcopus* seems to yield, while he says, *Quaquam si quis Angelos apostatas videat, quos in statu ira, ac damnationis aeternae jam esse certum est, inque malo proinde, partim ex irati numinis intuitu, & exinde nata mala Conscientia, partim ex propria, & propter irrevocabilem in ipsos latam Damnationis Sententiam, inexpugnabili malitia ac contumacia obduratos esse, ut in Gratiam cum Deo redire nec velint, nec possint; ex contrario non improbabilitur concludi posse videtur, bonos Angelos in statu Glorie similiter esse constitutos, ut ex eo excidere non possint. Institut. Theol. L. 4. Sect. 3. c. 2.*

4. It is not only mentioned as a great Privilege of the Gospel-State, that we are, therein and thereby, *come to the innumerable Company* (the Myriads) of *Angels*, and to the *Spirits of the just Persons*, that are made perfect;



as if they were in an equally stable and indefectible State; but we are assured, that the Angels will so persist in their Glory, that they shall come, as the joyful Retinue and Servants of the great Judge, when he shall return at the last Day of the World. This has been long ago predicted. *Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his Saints* (or with his holy Myriads, or with the Myriads of his holy Angels; as some Copies read it.) *Jude 14.* And our Lord's Expression is universal, as if none of them should be wanting, or should stay behind. *When the Son of Man shall come in his Glory, and all the holy Angels with him, Matth. xxv. 31.* A vast Confluence that will be. But he will have Service of one Sort on another, for them to do. They must gather his redeemed together, and present them before him. *Then shall he send his Angels, and gather his Elect from the four Winds, from the uttermost Part of the Earth, to the uttermost Part of Heaven, Mark xiii. 27.* They must be Spectators of his glorious Procedure, Witnesses of his Triumphs, and (perhaps) Executors of his remunerative or vindictive Sentence. This intimates their Continuance and Confirmation in their ministerial and beatific State. *Quod & confirmari posse videtur* (says *Episcopus*, immediately upon the Passage, cited before) *quod sicut Diabolus cum Angelis suis dicitur consociendus in lignum eternum ultimo die; sic boni*

*Angeli & Archangelus ipse dicatur venturus cum tubâ Dei; & Fideles omnes secum; in gloriam Dei & Filii ejus; adducturus esse; quod jam immutabilem eorum Statum esse videtur arguere.* We find the holy Angels employed in the Worship of the heavenly Temple and State; so far as we may take the apocalyptic Vision, as a Representation thereof. They joyfully concur with the redeemed in their Acclamations and Praises. Thus says the Apostle, *And I beheld (in the Vision) and I heard the Voice of many Angels, round about the Throne, and round the Beasts (tho mysterious vital Beings) and the Elders (as if the Angels encompassed all the rest of the glorious and glorified Society) and the Number of them was (as they are also in Daniel's Vision) ten thousand Times ten thousand, and thousands of thousands; saying with a loud Voicē, worthy is the Lamb (though slain for the Natives of another World) to receive Power and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing, Rev. v. 11, 12. so chap. vii. 11, 12. And all the Angels stood round about the Throne, and about the Elders and the four Beasts, and fell before the Throne on their Faces, and worshiped God, saying, Amen; Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever, Amen.* This is the Service in which we find them engaged; and this, as conjoynd with the Church

Church of the redeemed. And this State of Worship seems to continue, till the Consummation of all Things, if not also to Eternity. Or, if there shall be a new Revolution, or a new Scene and State of Things, in Heaven, after the universal Judgment, we know not what it will be. But we know, that then they enter upon such a State, as in which shall be verified, the Description of the new *Jerusalem*, or *Paradise* of God, mentioned, *Rev. xxii. 3. There shall be no Curse*; or the Curse shall not be there any more at all. No cursed Thing shall be there. The Curse of God shall never enter there. It entered into the *Eden* of old, and turned Man out from thence; into the Heavens, where the Angels were at first, and threw down a vast Multitude of them from their original Habitation. But it shall not enter into the Heaven, where the Mediator dwells in his Majesty and Glory, *But the Throne of God and of the Lamb shall be in it.* The Throne of God, as manifested and shining in and by the Lamb. The Throne of God, in Conjunction with the Lamb. God in Christ there sits and reigns, and communicates Beams of ineffable Light, and Joy, and Glory to all the harmonious Society. *And there his Servants shall serve him.* Serve him in an indefeasible Adhesion and Devotion to him. Serve him perfectly, with unwearied Assiduity, most flagrant Zeal and everlasting Joy. Thus it may sufficiently appear, that



the obedient Angels are confirmed and secured in their Holiness and Glory for evermore.

### QUERY XXIII.

*Whether the confirming Grace and Glory of the obedient Angels, be not owing to the Mediator of and for our World?*

**W**HAT the immediate Means and Influence was, that confirmed these Angels in their happy State, we cannot now know. That the divine Decree for their Persistence should, of it self alone, suffice for that End, is more than we can tell. Some few Divines, perhaps, are apt to think so. And I should be willing to think so too, did there appear any just or infallible Connexion between the Decree it self and the Execution, without the Intervention of any other Act or Agency. It is wont to be said, *Prædestinatio nihil ponit in Prædestinato*. And so far it must be true, as that the divine Decree is, of it self, existent before the Things decreed thereby; as being existent before the Foundation of the World. If it be said, that when the Time of the Execution of the Decree is arrived, the Decree, without any intervening Power or Influence, immediately executes it self, or attains the Thing decreed and willed thereby; I shall only say, it is at present hard to be understood. It is hard to understand, how the World should  
become

become existent or extant, just at that Moment, in which its Existence had been, from Eternity, decreed, by virtue alone of the eternal Decree, without the Interposition of any active Power, Influx or Efficacy whatever. But neither would I pretend to deny all those Things, the Ways and Modes of which we cannot now understand. And therefore let this be left to better Judgments. The usual way of divine Operation is by the Intervention and Use of some Means or other. The Confirmation of these Angels might be effected by an Act of the divine Will or Power, irradiating their Minds, and entertaining them with the Prospect of the highest Good; and the Mind may be supposed to carry a perfect Will (where there is no contrary Byass) along with it: Or by an Act of the divine Will or Power, immediately swaying their Wills, inflaming their Love, and Delight; or confirming and establishing those Principles and Habits of Holiness, they had already received: Or they might be advanced to an higher Degree or Measure of beatific Vision and Fruition, wherein their Minds and Wills might be effectually and indefeasibly determined and fixed on and for God, and his Glory. Whether the sacred Influence by which they were thus determined and fixed, shall be called Grace or Glory, may be but a nominal Dispute. It may be styled either or both. It was Grace, as being the free gratuitous Gift of God: It was Glory, as coming to them in a State of Glory already,

and as intended and tending to fix them in Glory. It was gracious Glory and glorious Grace. As also that sacred Energy or Efficacy will be, by which the Mediator will glorify Souls; and will also transform these *vile Bodies, that they may be like his own glorious Body* above.

Now while we inquire, whether this confirming Grace and Glory of the obedient Angels be owing to the Mediator of our World, it would lead us to these more explicate inquiries: As 1. Whether any Benefit or Blessing accrue to them from him? 2. What that Benefit or Blessing may be? And 3. When it may be supposed, that That Benefit or Blessing did accrue to them, or was conferred on them? Of these something in their Order.

1. Whether any Benefit or Blessing accrue to the elect Angels, from, by and on the Score of our Mediator?

We consider the Mediator here, not merely in his natural Person, as the eternal Son of God; but in his oeconomic Person, as the Son of God incarnate; as constituted for, and carrying on the Work of our Redemption and Reconciliation to God. By him, in his natural Person, we know, Angels obtained their Being, and natural Benefits and Blessings: *For by him were all Things created, that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, Col. i. 16.* But since the Mediator for us, must mediate by the Virtue of his own Death, as an Atone-  
ment



ment made for our Sin; and since these Angels have no Sin; and need therefore no Atonement (or atoning Death and Sacrifice) it may be questioned, whether any Benefit, Blessing, or Bliss accrues to them, by, from and on the Account of our Mediator and his Transactions for us.

That some Benefit or Blessing accrues to them from him, we cannot but suppose, if we consider only, that, in his mediatory Capacity and Office, he is made their Lord and Head. *He is Head over all Things to the Church, which is his Body, Eph. i. 22.* Let us suppose (which, perhaps, will be objected) that he is here only said, to be *Head over all Things, to or for the Church; i. e.* for the Church's sake, or the Church's good: That the Benefit finally redounds to the Church. Let it be so, at present and in this Place; yet this will not prevent his communicating Benefits and Blessings to other capable Subjects, to whom he is Lord and Head. If, as Mediator, he is Lord and Ruler of the Angels, we cannot (or need not) suppose, that he is Lord and Ruler without any Beneficence; or that their Obedience to him in that Capacity, shall go without any Benefit or Reward to themselves. If he be their Head, we need not suppose, that he is a lifeless, fruitless Head; and that no gracious or glorious Communications are made to them by and from him. Nay, should we suppose, (and I would now no more than barely suppose) that the Angels were confirmed in their  
Glory,

Glory, by the Mediator, for the Church's sake (viz. that they might wait on him in his mediatory Office, and on her, as his Body) yet still (as the Church would be obliged to him for that Favour to the Angels, so) the Angels would have the signal Benefit and Blessing immediately redounding to themselves.

Besides these general Surmises, there are Passages in Scripture, that intimate, that the Saviour's Mediation has its beneficial Influence on these Natives of Heaven. In *Eph. i. 10.* we read, *That in the Dispensation of the Fulness of Times* (or according to the Oeconomy of Times, or Seasons of the World, when drawn out to their appointed Fulness) *He might gather together in one, all Things in Christ, both which are in Heaven, and which are on Earth, even in him.* Here is a great Counsel on foot; to recapitulate and recollect all Things (all the blessed Creation) in Christ, as the universal Head. Things on Earth are his by right of Redemption. The primitive Inhabitants of Heaven, indeed, are not immediately and directly his upon that Score. But they must not be out of the Bounds of his mediatory Jurisdiction and Headship. They were originally subject to God Creator; now they must be so to God Redeemer. Nothing must be left unsubjected, or unsubsordinated to him. And the Angels shall be constituted in such a State of Membership to him the Head, as shall highly redound to their Honour, Satisfaction, and Felicity.

This

This leads us to Col. i. 20. *And having made Peace through the Blood of his Cross, by him to reconcile all Things unto himself, by him, I say, whether they are Things on Earth, or Things in Heaven:* We will suppose (as That that will be granted) that by Things here, Persons are intended.

We will suppose also, that now, when the Apostle wrote these Words, there was a considerable Company of Spirits in Heaven, that were gone up from this Earth, that had been reconciled there, and were now joyned to the innumerable Society of Angels, that were there before. There are the Spirits τῶν τετελειωμένων (as they are called, *Heb. xii. 23.*) of those that are consecrated, or perfected by Sacrifice; *For by one Offering, he hath for ever perfected* (τετελειωκεν εἰς τὸ διμνησθῆναι) *them that are sanctified.* And so they are the same as the ἀποκαταλλάσσόμενοι, the reconciled on Earth; for they are reconciled by virtue of the same Oblation. *Thou hath he reconciled, in his Body, by Death, as ver. 22.* And again, *Being Enemies, we were reconciled to God, by the Death of his Son, Rom. v. 10.* These reconciled, consecrated, and (thus, by Sacrifice) consummated ones, were, we may suppose, now in Heaven.

But we need not therefore suppose, that they are the only ones in Heaven, that participate of this Reconciliation. Nay, we need not suppose, that they are at all, properly, of the Things (or Beings) in Heaven that are reconciled.



reconciled. For as *the Things in Heaven*, are set in Opposition to *the Things on Earth*; it seems to import, by the Apostle's Intention, *Things* (Beings) *originally in Heaven*, and *Things* (or Beings) *originally on Earth*. Now these Spirits of just Men belong to the *Things* (or Beings) *originally on Earth*. And tho' they may now be in Heaven; yet that is not owing to their being originally in Heaven; nor to a Reconciliation made for *Things in Heaven* (or heavenly Things;) but to the Reconciliation made for, and granted to, *the Things* (the Beings) *on Earth*. The Reconciliation of the *Things in Heaven* may still stand distinct and good, in it self and to themselves.

This Text falls under the Consideration of a great Man, by whom we may be directed or assisted in our present Meditation thereupon. This is the judicious Mr. *Howe*, who (in *Liv. Temple. P. 2. ch. 10. p. 378.*) writes thus; That all Fulness did, upon his suffering, reside in him, for this purpose, is as plainly signified by that remarkable Connection, *Col. i. 19, 20.* *For it pleased the Father, that in him should all Fulness dwell. And having made Peace by the Blood of his Cross; by him to reconcile all Things to himself.* [*The Father*] (as he adds) *is not in the Original Text, (the Verb being left impersonal) but is fitly and necessarily understood; for whose Pleasure can this be supposed to be but the Father's? And so the Current of Discourse doth thus run smooth.* The  
Father

Father was pleased, that all Fulness should dwell in him, having made Peace by the Blood of his Cross; by him to reconcile all Things to himself; even by him; (for that is inculcated a second Time.) It was judged necessary to this reconciling Design, that all Fulness should dwell in him. But who did thus judge? The Father was pleased it should be so. But upon what Consideration? Having made Peace by the Blood of his Cross. The same he, that was pleased all Fulness should dwell in him, was so pleased, as having made Peace by the Blood of his Cross; for the Syntax cannot admit, that *Deus* should be spoken of the Son; but the Father (as Agent, agreeably to that, 2 Cor. v. 18.) All Things are of God, who hath reconciled us to himself by Jesus Christ; having made Peace, or pitched upon this Method, and laid this Foundation of making Peace, &c.

Now here it may seem both Pity and Presumption to decline a Supplement, that has so much to say for it self, and has also so good Authority (as that of our Translators, and of this, and many other excellent Interpreters) to support it. But since we are fallen into Times, wherein Supplements to the Text are either vehemently suspected, as favouring some prejudicate Opinion, or may be perilously employed to that End, let us be content to wave them, as far as we can. It is true, the Supplement here required or indulged, will infer nothing untheological, or unsuitable to sacred Truth

Truth and Wit. But let us candidly and cautiously see, if the Current of the Apostle's Discourse will not run smooth without it. It is granted, that the Title [*the Father*] is not in the original Text. Some therefore would take the Noun, *all Fulness*, to be the nominative Case to the Verb, and so read it, *It pleased all Fulness to dwell in him*. But what need of these Refuges? Is there not a Person, immediately spoken of, in that Context, to whom such an *idoneus*, such a good Pleasure, may very properly and justly agree? may we not suppose, that one and the same Person is spoken of and applauded for his great Designs and Achievements, in a continued Context, for nine or ten Verses together, even from ver. 14. to ver. 23? Is not his Dignity and Amplitude of Power, and Grace, and Glory, recommended to us, in the Passage immediately foregoing that, in which the Supplement is desired?

He is there reported to be the *He*, who is *the Head of the Body* (and that will appear to be a vast and glorious One, at last) the Church; *who is the Beginning*, (the prime one, or principal one, even in his human Nature (if we look no higher) of all the happy Creation) *the first-born from the Dead* (and so the Lord of the Dead; and he that carries at his Girdle, the Keys of Death and Hell, or the invisible World and the Grave) *that in all Things* (or over all Things, States and Persons) *he may have the Preeminence*. Can it now be unsuitable to say, or will the Current of the Discourse



Discourse be unsmooth, if another Person be not inserted into the next Clause, but, in the same Breath, it be immediately added, *For he was pleased, that all Fulness should dwell in him. And having made Peace by the Blood of his Cross, to reconcile all Things to himself?* Here the Syntax (as well as the State of the Case) will admit, that *he* should be spoken of the Son, as well as it is supposed to be spoken of the Father, in case his Name is inserted. And if his Name is so inserted, we must change the Person again, in the Current of the Context; for in ver. 21. some of the reconciled ones on Earth are immediately specified; *And you that were sometime alienated, yet now hath he reconciled;* but how or whereby? In (or by) *the Body of his (own) Flesh, through Death, to present you holy, and unblameable, and unreprouceable in his (own) Sight,* ver. 22. There the Son, by the original Text, is plainly understood, and introduced.

But it is asked, *For whose Pleasure can this be supposed to be, but the Father's?* To which it may be humbly answered, that it may be supposed to be the Son's Pleasure, also. What is the Father's Pleasure may justly be supposed to be his. And what belongs to the Dignity, and the plenary Execution of the mediatorial Office, he may well be pleased to be invested with, and to have lodged in him or dwelling with him.

Again, it is said, that *It was judged necessary to this reconciling Design, that all Fulness should dwell in him.* Very true, no doubt: But it is asked, *But who did thus judge?* And it is answered, *The Father was pleased it should be so.* No doubt of it; and as little doubt, but the Son judged so too. He very well knew all that was requisite to the Discharge of the great Office he undertook. He very well knew both the Extent and the Merit of his undertaken Service: And it might well be his Pleasure, that all the Authority and Treasure, suitable to such an Employ, and all the Interest and Honour due thereupon, should be committed to him and left with him.

It is farther asked, *but upon what Consideration* was the Father so pleased? To which it is answered, *having made Peace by the Blood of his Cross.* The same he, that was pleased, *all Fulness should dwell in him,* was so pleased, as *having made Peace by the Blood of his Cross.* Which, surely, is sacredly true. And the same Consideration will also very well serve the Son of God. He may justly be pleased, that all Fulness should dwell in him, *having made Peace by the Blood of his Cross.* He may justly be pleased, that upon the Score of the Blood of his Cross, all that Fulness of Power and Spirit should dwell in him, that may recommend the Dignity, and support the Reputation of that Blood, throughout all the Realms of the wide and various Creation.

And

And indeed, if we look into the immediately precedent Context, we find that the great *He*, that was thus pleased, was the *He*, that created all Things; the *He*, that is *Head of the Church*, the *Beginning* (the Principality, the Chieftain, of the new Creation) *the first Born from the Dead*, that in *all Things* (and among all Powers) *he might have the Pre-eminence*. It might well please him (or he might well be pleased,) *that all Fulness should dwell in him*; not only that of creative Power (mentioned *ver. 16.*) but that of redintegrating Grace and restorative Virtue too; it may be a good Reason, why he should, *in all Things* (and among all Persons) have the Precedency, and Preeminence; *viz. for he was pleased that all Fulness* (that of Grace, as well as Nature) *should dwell in him*. It was congruous to his natural Greatness and Goodness, to be pleased (and take Complacency) in being so Anointed with all Fulness of Spirit and Authority, that he was able and All-sufficient (which must be, upon a mysterious Constitution of his Person, and wonderful Achievements thereby) to reconcile the fallen, and sustain the falling, Creation; to recollect and cement the broken Parts (or Parties) of Heaven and Earth together; to unite them all unto himself (as the *Ἀρχή*, and *Ἀρεγωνισμός*, the Height, the Top and chief-corner-Stone) and thereby, unto the Father, in wondrous, everlasting Order, and Beauty, Harmony, and Love.



But this only in our Way. It will make no difference in the Notion of this Reconciliation, or of the Objects of it, whether we ascribe this good Pleasure, or Pleasedness here to the Father, or to the Son, or indeed (as it truly appertains) to both.

Our excellent Author proceeds (p. 382.) By him to reconcile all Things to himself, (*Things being put for Persons, as elsewhere in holy Scripture, Luke xix. 10. 1 John v. 4. and commonly in other Writers*) whether Things on Earth, or Things in Heaven; *i. e.* even as well as Men on Earth, where the Difficulty was greater, and where Enmity against God did rage, where he was set at greatest Distance and highest Defiance; as those in Heaven, where all was pacate already; and therefore a Word was chosen more suitable to the State of their Case, who were principally intended, *viz.* of reconciling; meaning that, by Reconciliation, he would make the State of Things on Earth, now so filled with Enmity against God, suitable to their State above, among whom there was none: And yet a Word not wholly incongruous to the heavenly State also; for *Ἀποκαταλλάττω* doth not always suppose a foregoing Enmity, as *καταλλάττω* (used 2 Cor. v. 19, 20.) doth not always; nor doth the Decom-pound here more limit the Sense; but doth sometimes signify to conciliate, or draw into Society; and may, in reference to the State above, have Reference to the Continuation of Amity, and Accord there; that no  
more

more any Rupture, as once there was, should have Place in those bright Regions for ever. And it seems designed for the Redeemer's more consummate Glory (And accordingly he might be pleased, that all Fulness of every Thing should dwell in him for that End) that the perpetual Stability of the heavenly State should be owing to him, and to the most inestimable Value of his Oblation on the Cross; that it should be put on his Account, and be ascribed to the high Merit of his pacificatory Sacrifice, that they continue in Obedience and Favour for ever!

But here it may be modestly proposed to Consideration, whether the Decompond here used may not be taken in its fullest Sense; as signifying not only to conciliate or draw into Society; but even to reconcile, to conciliate and draw into Society, those that were at Enmity before. *So the Things on Earth and Things in Heaven were.* We were not only fallen out with God, but fallen into an hostile Distance from his holy Ministers too. The Angels also, upon our Revolt from their God, must needs be fallen out with us. They must needs hate our Sin, and be displeased with us upon the Account of it. Their pure Natures are opposite to ours. Their Complacency and Delight is withdrawn from us. As they cleave to God and his Glory, they will espouse his Cause against us. As they are Ministers of his Justice, they will be pleased to punish us, and to see him avenged upon us. The righteous Che-

*rubims* will contentedly stand at the Gates of *Eden*, to guard, with their flaming Sword, the Tree of Life, that we may not touch or taste thereof.

But now, in this recapitulation of Things, these Flaming Ministers must be reconciled to us. The Enmity of their Minds must be slain. Their Displeasure must be turned into Amity and Love. Their vindictive Zeal must be exchanged for ardent Benevolence and Peace. Their brandished two-edged Sword must be sheathed. And instead of Guards against us, to the Tree of Life, they must be willing to usher us through the Gates into the City, and to live and converse with us, as delightful Fellow-Citizens, in the new *Jerusalem*. And all this is attained, by the Mediator's inestimable Oblation. This Peace is made through the Blood of his Cross; though not as offered to them; but to that God, whom we had offended, and whose Quarrel they espoused, and whose they are, and whom they serve. Upon his Reconciliation, they must be reconciled. The Attonement that pacifies him, pleases them and procures their zealous Friendship. And thus he may be supposed to reconcile *Things on Earth*, and *Things in Heaven*, both together, and both unto himself, and for himself; *εἰς αὐτὸν*; The Term of Reconciliation, or the Party to whom the Reconciliation is made, is wont to be expressed by the dative Case; as 2 *Cor. v. 19.* *καταλλάσσω ἑαυτῷ*, *reconciling us to himself*, and *ver. 18. 20.* But here



here another Form is used, as if the final Cause were intended. *For himself*; for his own Complacency, and Honour, and Glory. But this with Submission. It is not directly intended, it must be some way or other, included.

But thus much we gain, that the Influence of the Saviour's Mediation, reaches to the Angels themselves; and that they reap and receive Benefit and Advantage thereby. Which leads us to the next Question proposed; which is,

2. What that Benefit, Blessing or Advantage may be, that these good Spirits receive by and from the Mediation of the Son of God?

Now we have, in general, collected these Things concerning him, in Reference to them; he is their Lord and Ruler; and that, not merely by virtue of that natural Right, he has as their Creator; but by virtue of that Authority and Jurisdiction, that he has over all, as Mediator and Head of the Church; yea, he is their Head, in a peculiar Relation; he has conciliated them to the Father, and reconciled them unto us, and thereby constituted one great and glorious Family, consisting of *Things in Heaven* and *Things on Earth*, or composed of the Natives of both Worlds. And so, it should seem, that all the Privileges and Benefits they now enjoy, above their natural Rights (or, what they possessed in common with their Brethren, before their Fall) are owing to the Value and Virtue of the great *Immanuel's* Mediation.

And these Generals, very probably, if not assuredly, comprise such Particulars as these;  
 (1.) An Admission into the Knowledge of the divine Counsels, relating to this World. Whatever some of the Schoolmen may talk of seeing all Things in *speculo Trinitatis*, and some modern Philosophizers too, of *seeing all Things in God*; it is evident enough, that the divine Majesty is a free, voluntary Discloser of his own Resolves. *Who hath known the Mind of the Lord?* i. e. either beforehand, or any farther, than he is pleased graciously to reveal it. If we suppose, that something concerning the Recovery of this World, was intimated to the Angels, for their Tryal, before the Transgression of those that fell; yet we may suppose, that much more was opened to the persistent Ones afterwards. Then a more large Prospect of the grand Design, and the glorious Consequents thereof, might be presented to their View, and Hope, and Joy. This Scene is always represented, in Scripture, as highly acceptable and admirable to these excellent Spirits. *He was seen*, intently viewed and contemplated, *by the Angels. To these Principalities and Powers above, is made known, the manifold* (the various, the diversified) *Wisdom of God.* Wisdom, that reaches them, as well as us. This is Wisdom, that was, originally hid (laid up as a Treasure) in God, before the Foundation of the World. And, doubtless, That must be a most amazing Scene,

Scene, that the divine Wisdom was emphatically, and eminently concerned in from Eternity and in which the (same Wisdom will rest and rejoyce, and for which it will be admired and glorified to all Eternity. The opening of the Designs and Projections of this Wisdom, to these judicious Minds, will fill them with ineffable Satisfaction and Pleasure.

(2.) An happy Relation to the Lord Christ, as (the *Ἀρχὴ*) the Prince and Sovereign of the glorified Creation. We may rationally suppose, that the glorified Part of the Creation will be, by far, the more large, spacious, and populous Part of the Divine Dominions. Of all these the Mediator is constituted Prince and President. All Power in Heaven and Earth is committed unto him. Before any Rupture was made in the Creation, all the Parts of it seem to be immediately seated under the Jurisdiction and Government of God-Creator. But now, since the Rupture has been made, and a Restorer is appointed, and is now acting in pursuance of his restoring Design, all Things are put into his Hand, and submitted to his Management therein. To this End, he is *made Heir* (Proprietor and Lord) of *all Things*. This seems represented to us in that frequent Account of his Exaltation, *viz.* that he is set down on the *right Hand of God, and of the Majesty on high*. He is next to the Father, and is his universal Vicegerent; or Vice-Roy over all his wide and vast Dominions; Upon the Account of his



Mediation, hath the Father *highly exalted him, and given him a Name* (the Power, Honour, and Dignity) *above every Name, that at the Name* (the Power, Honour, and Dignity) *of Jesus, every Knee should bow, both of Things in Heaven* (the Principalities and Powers, that are there) *and Things on Earth* (the various Ranks of Inhabitants there) *and Things under the Earth*; (whether they be supposed to be the Devils; as by some they are; or a peculiar Sort of aërial People, that seem, by some Sort of History, to have an Habitation there.) But all the Distributions of the created Regions are subjected to the Mediator's Regency and Empire. *For, in that he puts all in Subjection under him, he left nothing, that is not put under him, Heb. ii. 8.* In and by the Revolt that was made in Heaven, the Prince of the Rebellion seems willing to have withdrawn himself from his Subjection to the divine Majesty. He would set up himself as an opposite Head and Ruler. And he is indeed the Head and Ruler of the rebellious World, as independent on the divine Legislature and moral Government, as he can make himself, and, probably, as far as it is possible for a moral Creature to be. But he and all his Territory is subject to the coercive Power of the Mediator. The persistent Angels are more happily related and subordinated to him. They are assumed and admitted as his Ministers of State. They are employed in the Affairs of his Kingdom. As they behold his

his Face, and attend his Throne, so they are usually sent abroad to fulfill his Pleasure, and execute his Commands. And though it may seem no great Advantage, to be reckoned his Subjects and Servants, yet if we consider, how high an Estate they are in his Kingdom, that their Offices are Tokens of the Mediator's Favour and Good-will, that the Execution of them is accompanied with eminent Satisfaction and Delight, and perhaps, will, in the Issue of Things, be crowned with more, they may esteem it a great Privilege, thus to be received and dignified.

(3.) A Participation of beatific Influences from him, as their vital Head. They are not only related to him as their Prince and Governor; but they seem to be Members of him also, as a felicitating Head. I know not indeed, that he is called, in Scripture, their Head, as he is that of the Church; or that the Title is there attributed to him, any otherwise, than as included in the ἀνακεφαλαιώσασθαι, the *Recapitulation* of all Things, which he is to accomplish; or in his being given to be *Head over all Things, to the Church*. Where there is a manifest Distinction made between his Headship over all Things, and his Headship to the Church. This latter seems to be final and terminative to the former. He is Head over all Things for the sake of his being Head of the Church. His Headship over all other Things is conferred upon him, and managed by him for the Good and Glory of his Church.

What

What a beloved Body this Church of his is, that all Things must seem thus to be postponed, or made subservient thereto! We cannot say, the Angels are so his Body, or his Members, as the Church, and the Members thereof, are. The Church is more akin to him, more nearly related, more assimilated and espoused, than the Angels are. We are said to be *Members of his Body, of his Flesh and of his Bones*. As if his natural Body and the Members of his mystical Body were so compaginated, as to compose one great, organised, human Body. As also they that are joyned to the Lord, are said to be *one Spirit*; i. e. with him; as if one great Soul animated and actuated that great Body. Both which Allusions set together complete the Notion of an intire Man (or human Person,) to which the Mediator and his Church are so oft, in Scripture, compared and resembled. Which must argue some such intimate, spiritual, vital Union, as is now beyond our Comprehension. And how far such Affinity, and such Union may be the Ground of, and attended with, peculiar communications of Grace and Glory, (from the Head to the Members) we now know not. But we cannot say, that the Society of Angels is such a Body to the Mediator, as the Church is. He did not put on their Nature, or so redeem them to himself, from Sin and Death, as to adopt them as his *Spouse*, his *Bride*, and *Fulness*. But though he is not, in such a Way, an Head to them, we cannot say, he is not an  
Head



Head to them at all. Nor may we truly say, that he is only a political, governing Head. He has sacred Influences to convey to them; Celestial Light and Life to confer upon them; as well as excellent Ministry to commit to them. As the Mediator himself lives amidst those Rivers of Pleasure, that are at the right Hand of the Father, so, doubtless, he destils or derives of those Pleasures to all those that behold his Face, and attend his Throne. As the Church of the redeemed is stiled *his Fulness* (in the passive Sense, I suppose; as that which is filled by him;) so she is not to be supposed, to contain or comprehend the whole of his Fulness; there is enough in him to overflow, and to fill other Vessels besides. She is *the Fulness of him that filleth all in all*. He filleth all *Things* in all *Places*; or rather, *all Things* (comprehending all Persons) with *all Things*; i. e. with all those Riches, with which they are (or, are to be) filled. And so, in the Text, that has already been so much considered, *It pleased the Father* (or him himself) *that in him all Fulness should dwell, and by him to reconcile all Things to himself, Things on Earth, and Things in Heaven*. All Things (whether on Earth or in Heaven) are, by the Mediator, to be conciliated to God. For this End, all Fulness (Fulness of every Thing requisite thereto) must be lodged in him. Fulness of *Merit*, for the procuring of all Things needful thereto; and Fulness of *Spirit* for the Accomplishment of the grand Design. Again, *he*  
*that*

*that descended* (to our Earth, and afterward, into the Bowels of it, as a Prisoner there) *is the same also, that ascended up far above all Heavens, that he might fill all Things, Eph. iv. 10.* Our Margin reads, *That he might fill all Things*; as if it intended the Accomplishment of Prophecies: But the Context plainly shews, that the Apostle meant the filling of Things, with his Gifts and triumphant Bounty. And it apparently refers to what he had said in *chap. i.* of that Epistle; *viz. that the Church is the Fulness of him, that filleth all in all.* Now the Mediator is exalted exceeding high, that he may fill all Things: *Things in Heaven*, as well as *Things on Earth*: The Church on Earth, with his Graces; the Church in Heaven, with his Glory. For upon his Ascension thither, the Spirits of just Men there saw (we may suppose) more of his Glory than they did before. And the Angels (that, doubtless, attended him in his triumphant Ascend) were more filled than before; filled with a larger Prospect of redeeming Grace and Glory; with Satisfaction and Joy, that the Mediator (their Lord and King) had safely emerged out of all his Distresses and Conflicts, out of the Jaws of the Grave, and Powers of Hell, and was safely arrived in their Territories, his own Dominions, and was got up to his Throne; with Love and Praise for all his Exploits, and Conquests here below, and with the bright, radiant Reflexions of his glorious Face. As the Church was to be filled with  
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the Spirit of Grace, so Heaven, doubtless, was filled with the Spirit of Glory. Not to say, that Hell was filled with Horror and Confusion, with new Woes, and dreadful Expectation of more to come. *He ascended, that he might fill all Things*; chiefly, the Things that were to be filled with the Fruits of his royal Grace and Benignity. Of these, we cannot suppose, that his loyal, constant, nearest Servants, were void and destitute. Peace and Bliss will, by his glorious Ascension, redound to them. They see his beatific Face; and so, doubtless, an Head of vivid Influence and Glory, he is to them.

(4.) An Incorporation (or Concorporation) of them, with the redeemed Saints. Whether the Angels are said to be incorporated with us, or we with them, will in the Issue make no great Difference. According to the Apostle's Expression, in the Epistle to the *Hebrews*, it may be said, we are incorporated with them; for we are there said to *come* to the *innumerable Company of Angels*; and they are, indeed, the Natives of the Place. We are by the Favour of the Sovereign, and the Merits of his Son, naturalized and inrolled as Denizens, or Burgeses of the celestial City and Corporation. But if we consider the Order of the new Creation, and the new Constitution of the heavenly State, the primary Love and Design seems to be fixed upon the Church, that is to be gathered and raised out of this World. She wears the Honour of being  
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the *King's Daughter* (or *Daughter-in-Law*), as being the Son's Wife. She is his Body and immediate Fulness (as we have seen,) between them and the Head, there is no Intervention, or intervening Society : And then this mystical Body (as it is usually called) will be the Primary Immediate Corporation, and the Angels will be graciously, and supernaturally adjoyned to that beloved, Redeemed Society. But be that as it will : The Church of the redeemed will differ much from the Company of Angels : A glorified Man will differ much from an Angelical Spirit. It is not said, that we shall be turned into Angels ; though we shall be like to them, or even equal with them in Immortality and Glory. The Body will be made spiritual, or spiritualized, but not turned into a pure Spirit. But though these two Societies will (in the Constitution of the Individuals, of which they are severally composed) be very distinct and different from each other ; yet we do not read of two Churches in Heaven, or two Bodies of Christ. Though some Divines reckon the Angels a Part, or indeed, Members of the Church of Christ ; yet, it may well be questioned, whether ever, in Scripture, they come under that Name. The Church is properly a Collection of those that are called out of this World : But the Debate, perhaps, will be about a Name. The heavenly Society will be a vast and general Assembly ; it will consist of two different Parts, the Congregation of the redeemed, and the Quire of Angels :

Angels: These two Parts will be excellently concorporated. They will have one Head, the Mediator; and his Head is God, the Father of all. They are united in the same glorious Region, in ardent Affection, Services, Complacency, and Bliss. And, possibly, from this Concorporation of the Angels with the Church (so highly beloved and nearly espoused) there will accrue to them, such Honour, Pleasure, and Joy, as surpasses their original State, or what they had possessed, had they only continued therein.

(5.) A Confirmation and Stability, in their holy, happy State. That such a Confirmation they have, has been argued already. How such a Confirmation can be given them, will be a Difficulty; especially with those, that make the due Liberty of the Will, essentially to consist in a perfect *Æquilibrium*, an Indifference to (moral) Good or Evil, to this Sort of Act, or to another, or to neither? But how the Will may be possibly determined to, and confirmed in, Good and Goodness, we may thus learn even from *Episcopus*. He will suppose, that a Judgment of Things must precede a proper Volition. *Et hic locum habet quod dici solet, ignoti nulla Cupido; tam enim impossibile est homini sine judicio aliquo velle, quàm impossibile est sine oculo videre.* Then he will shew us in what Cases, the Will does and must follow the Judgment; *Ex his jam facile apparet, quomodo & quousque libertas hominis salva maneat, posito judicio: si enim*  
*judicium*

*judicium non movet hominem, nisi mediante objecto, quod offert, (which will be allowed to be so;) jam certe, says he; 1. Si offerat homini objectum, quod non potest non velle homo, quia in eo summa est Delectatio ipsius, libertas Electionis locum non habet; nè quidem bruta; quia concipi non potest, possibile esse, ut homo non velit id, quo summè delectatur. The highest Good, Delight, or Bliss, duly apprehended, it seems, must determine and draw the Will thereto. Then he adds, in the next place; 2. Si offerat ei objectum, quod ratio judicat medium esse, per quod perveniri potest ad fruitionem boni optimi & supremi, & sine quo ad eam perveniri non potest, cessat etiam eligendi libertas. Fieri enim, non potest ut homo objectum tale non eligat (it seems the Word, *Eligat*, is not here well chosen; since he had said just before, that, in this Case, the Liberty of Election was gone; (unless a Person may be supposed to choose, where there is no Room for Election) eo ipso, quia medium non tantum utile, sed necessarium etiam judicatur ad summum bonum consequendum. Tract. de Lib. Arbit. cap. 9. The necessary Means to the highest Good and Happiness, when well apprehended, must, it seems, be necessarily taken and made Use of. Now we may justly suppose, that it is easy for the divine Majesty, so to irradiate the Intellect of his Angels, that they shall clearly and constantly discern, what their chief Bliss and Felicity is, and what is the only Means thereto, and so, keep them*

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in an inviolable Adherence to himself. Yea, doubtless, he can (and probably does) afford them such a vivid Experience and Sensation of the Pleasure and Delight there is in his Favour, and Presence, that no other Good, that can be presented to their Imagination, Perception, or Judgment, can appear comparable thereto. *In his Light*, (in that View or Vision they have of him; or in that lucid Perception of Things, that he affords them) *they see Light*; they clearly discern the most amiable, attractive Beauty and Perfection. Perhaps, there will be Controversy among some, whether this Determination (or Inclination) of the Will, constantly one Way, be proper Liberty and Freedom, or no. Some will say it is, others will choose another Name, as that of Spontaneity; some will go so far, as to call it Election: But that seems the least proper. But these, perhaps, will be but Logomachies. Why should it not be judged the Perfection of the Will, inviolably to incline and adhere to the most noble and excellent Good? Certainly, that will be the greatest Felicity, will raise us most above the lubricous State of our present Imperfection, and will render us most like the blessed God. But may we secure a Portion among these angelical Saints in Light; and then we shall see the Cause and Mode of their Establishment!

(6.) The Knowledge and Consciousness of this their Confirmation and Establishment. This they had not, before they were so confirm-

ed and established. Though it is possible, they might be really confirmed in Grace and Holiness, before they knew that they were so. As there are Saints on Earth, that infallibly persevere in Piety and Religion to the End, that were not always assured of their Integrity, or of the certain Futurity of their Perseverance. A State of primitive Probation seems needful to be abstracted from such Assurance. Our first Parents had it not in Innocence, as the Event Shews. The Probation of Saints now under the Mediator's Care, is of another Nature and Design: Though they are not now, it may be, generally assured, either of their present Justification, or future Continuance therein; yet it may be possible, and even a Duty, for them to make their *Calling and Election sure*; and to know withal, that whom He *called and justified, Them He also glorified*. The revolted Angels did not know, in the Time of their Station, that they should always continue therein; as likewise, doubtless, they did not foreknow their Revolt and Apostasy. Such a State of Nescience concerning the Issue and Event of Things, was suitable to their probationary Condition: It would serve to excite their Care, and Fear, and Caution. And possibly, the Angels, that in the Time of their Brethren's Revolt, preserved their Innocence, did not beforehand, know more of themselves, than their Brethren did of themselves. And though there was a Decree (or an Act of the divine Will) existent for their certain Persistence, yet they

they might not know it: And if there were (before the Revolt of their Brethren) any Influx of the divine Power upon Them, more than upon their Brethren, yet, possibly, they might not know, that they had received more than their Brethren had, till the Event shewed it. But when They knew, that they were admitted into the Mediator's Family; that They must be his Ministers in his mediatory Kingdom, from the Beginning to the Consummation of it; that, for this End, They were, by him and on his Account, established in their Holiness and Bliss; what an high Tide of Exultation and Joy must arise in their hallowed Breasts? O what extatic Pleasure and Delight must fill their enlarged Powers, upon the first Knowledge and Perception, that they are delivered from the Fear and Danger of ever being thrown down into those inextinguishable Flames, into which their Brethren are hurled? Delivered from the Fear and Danger of feeling the Effects of that vindictive Power, Justice, and Wrath, that will make the Creation quake, and makes the most proud and haughty of their Brethren to tremble, howl, and roar. From the Fear and Danger of ever forfeiting those happy Seats, in which they dwell! or of incurring the Displeasure of that God, whose Face they continually behold! or of ever losing those Smiles, and Rays of Light, and Beams of Glory, which are their Life, and Solace, and Blessedness! This Knowledge must lay them low at the



Mediator's Feet; and inspire them with most flagrant Love, and Gratitude, and Ardent Aspirations, to approve themselves most diligent and faithful in all Appointed Ministrations.

(7.) The Prospect of a Peculiar Objective Glory introduced into, and seated in their Regions. In the highest Heavens, as God is most to be glorified, so there, most of his Glory appears. But how, or wherein it appears, we know not. All his Works objectively Praise him, but some more than others. There is, probably, a Gradation in the Works of his Hands; a regular orderly Rising in Beauty and Excellency among the Systems he has made, from the lowest to the highest. If, none, will the divine Majesty more shine, than in the Angelical World, called the Kingdom of Glory, and represented as the Scene of Supreme Felicity and Delight; There, to be sure, will be the most Amiable, transcendent Display of the Divine Perfections. The Heavenly Society will abundantly bespeak and demonstrate his Various, <sup>w</sup> Incomparable Excellencies. Their Numbers, their noble Natures, their Order, Employments, and Joys, will all concur to manifest and magnify the Treasures of his Power, Wisdom, Munificence and Grace. He needs nothing; but he would not possess Beatitude alone: He would not live without making ten thousand Times ten thousand, even innumerable Hosts of august, capacious Beings, partakers of those Rivers of Joy, that continually flow down from his Throne. The glorified

glorified Creation highly and richly praises him: But no where does He design so conspicuously to shine, as in the Person of the Mediator. The Son of God incarnate shall be a Wonder to the most eminent Spirits about the Throne. God manifest in Flesh, must, with Pleasure and Amazement, be seen of Angels. The Constitution of the Person must be unsearchable. The Union of the Natures must be incomprehensible. The Condescension must be astonishing. The Love and Grace in the whole Design, must be surprising and adorable. The Dignity and Advancement of the human Nature, is almost incredible. It reigns next to the eternal God, *being set down on the right Hand of the Majesty on high*. It is filled with unconceivable Glory, and casts its Rays around the City of God. The blessed Deity does, as it were, shine through it, and communicate its Splendor to the Glorified Inhabitants. It is designed to be a Mirror of Beauty, a Canal, or Receptacle of Bliss, of whose Fulness the Spectators must all receive. What a Sight is here? the Mediator on his Throne! installed in all his Majesty and Royalty! wearing his many Crowns on his Head, and holding the Globe of the Creation in his Hand! the Glorified Mediator in the Discharge of all his high and heavenly Offices! What is it to see him advance to the Throne, and take the Awful Book out of the Hand of him *that sits thereon*, and to open the Seals of it, and give forth the Contents thereof, to the

celestial Auditory: Here's a Spectacle for Angels! The very Sight of it obliges the chief Elders there to cast themselves down, in humble Veneration, before so learned a Prince and Prophet. There he is seen in his high Priesthood, and the Functions and Honours belonging thereto. There he is seen in his Gracious Regency towards his Subjects, and Military Dispositions towards his Enemies. His great and generous Executions frequently raise the Applauses and Acclamations of the vastly expanded Theatre: He is the immediate Beauty and Brightness of the Place. What the radiant Sun is in our System, the Glorified Mediator is there. The Mediator of Grace is the Personal Medium, or Mediator of Glory. *And I saw no Temple therein* (says the Apocalyptic Apostle,) *for the Lord God Almighty, and the Lamb* (the once sacrificed Mediator) *are the Temple of it; and the City had no need of the Sun, nor of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb* (in and through whom, the Glory of God did shine) *is the Light thereof.* Therein and thereby Angels themselves are illuminated and Glorified. Here is a Transporting and Transforming Prospect for them! This they had not in their original Habitation, and primitive State of Probation. This is intirely owing to our great Mediator, and to his kind, generous, beneficent Design and Service in mediating for our apostatized World.



(8.) An Advancement to an higher Blessedness, than ever They had, and probably, than ever They would have had, without the Saviour's Interposition and Mediation. It is probable, that they are now higher in Glory and beatific Vision, than they were, in their original Habitation, and primitive State. But neither They, nor the Spirits of the Just, that are gone to them, are arrived at the Zenith of Bliss, designed them, there must be an End of the Saviour's militant Mediation. For while his Church is Militant, He may be said to be Militant too. While She has her Adversaries and Dangers, He must stand on her Defence, and be engaged for her Protection. While any Enemies of his own, or of Hers, remain in Power, unsubdued, and unvanquished, He must employ his Authority and Power for their Defeat and Overthrow. Which is called the Regency or Reign. *He must reign till he hath put all Enemies under his Feet.* When this is done, His Military Commission ends, as being accomplished. And then comes the End of this Office and Administration; the End of this Scene and Posture of Affairs, in Heaven and Earth. Then this Regency and Kingdom (or the Kingdom of redeemed Subjects, preserved and secured thereby) shall be resigned and Delivered up to the Father. When it shall appear, that the Will and good Pleasure of the Father, in all his Oeconomy, has been accomplished: That his Design, in committing such mediatorial Power and Authority, to his dear and on-

ly Son, has been attained and fulfilled : That not one of those that, in the eternal Counsel, were given to the Son, were lost, are then missing : That the Glory of the Father, and of the Son, has been incomprehensibly illustrated ; and sufficient Foundation laid, for the celebrating of it, by all the celestial Hosts, to all Eternity. Then commences a new State of Things ; of which, we are told in general, (in Opposition to the foregoing mediatory State) that *God will be all in all*. What that comprehends, we cannot tell. But That will be the consummate, final, ultimate (or ultimately final) State. Then will the Eternal God display, and pour out his exuberant Treasures, and Fulness of Beatitude and Joy. Then will the Glorified Recipients (for which, possibly, the Angels themselves have been a preparing and enlarging, ever since they were made) be filled with as much of that Transcendent Beatitude and Joy, as their amplified Natures and Powers are able to contain. O the sordid Darkeness and dulness of our Minds, that are no more inflamed, with the Forethought of that inestimable Glory ! But these are Things far beyond the Vail ! inaccessible to the most Penetrating Mind below, if not at present, even to the Angelical Intellects themselves ! If this be a State (as possibly it may be) primarily designed for the redeemed (*And the Glory which thou gavest me, I have given them, that they may be one, even as we are one ;* may have Reference even to this ultimate State).

State) then the Advancement of the Angels thereto, and their Concorporation with the Redeemed therein, will be owing to the Redeemer and his glorious Mediation.

Thus we have seen, that the Angels themselves are highly obliged to the Son of God, as Mediator; and that many Rich Privileges, and Glorious Advantages do accrue to them by, and are owing to, his Voluntary, Mediatory Office and Services to the Father.

But, perhaps, it will be here inquired, how and in what way of Dependence, They are owing to him, to his Mediatory Office and Services? or, by what way of Causality or Efficacy, do They depend upon and flow from, his Mediatory Services? Are they only a free, Gratuitous Concession and Grant of the Father, to the Son, as a spontaneous superadded Reward for his Sorrows, and Labour of Love! or, are they Morally and Meritoriously procured for them, by those Sorrows, and that Labour of Love?

To this, our learned Author already mentioned, has already answered (as we have seen) *that it should be put upon his Account, and be ascribed to the high Merit of his pacificatory Sacrifice, that they continue in Obedience and Favour for ever.* And at the End of the same Paragraph it is said, *Nor therefore, is it Consequent, that the direct Intention of this his Sacrifice, should bear Reference to the Concernments of Angels, whose Nature he took not, but from the Redundancy of its Merit,*  
*this*



*this inestimable Advantage, viz. the permanent Stability of their State may well be supposed to accrue to them, and for the greater Honour of the Redeemer, They made Debtors to him for it. Liv. Temple. P. 2. chap. 10. p. 385.*

Now since the Direct Intention of this Sacrifice did bear Reference to Us, and not to the Concernments of Angels, it may be inquired how its Merit could redound to Them, whose Nature he did not bear? And how any inestimable Advantage should accrue to Them by virtue thereof?

Let us now a little consider this in our Passage. Our Divines indeed, are wont to speak of the Redundancy of the Saviour's Merit, but seldom stay to explain it. Nay, it were to be wished, They were better agreed, where and in which of the Saviour's Transactions, Merit, distinctly so called, is lodged. How our judicious Author, just now mentioned, would state the Case, and explicate his Redundancy of Merit, I cannot tell. In order to open the Point, and reconcile Variety of Opinions (as well as we can) and make Room for better Judgment, we will venture upon this Digression concerning the Case.

In order to This, we must Remember, that the Value and Virtue of the Mediator's Transactions on Earth, is wont to be distinguished into Satisfaction and Merit: Satisfaction cancels Sin, and gives Right to Impunity. Merit is supposed to go higher, and to give Right to Reward.

**Reward.** Accordingly, these two Virtues, or Moral Efficacies were supposed to have their different Matters (as they were called; or Subjects, or Subject-Matters) to which they did distinctly belong or accrue. And so, Satisfaction was wont to be ascribed to the Death and Sufferings of the Saviour; and Merit, to his active Obedience. Thus the learned *Vossius* we find, stating the Case, in his Preface to *Grotius's* excellent Book *De Satisfactione Christi*. *Cum verò duo nobis peperisse Christum dixerimus, Impunitatem & Præmium; illud Satisfactioni, hoc merito Christi distinctè tribuit vetus Ecclesia. Satisfactio consistit in peccatorum Tralatione; Meritum in perfectissimæ Obedientiæ pro nobis præstitæ imputatione.*

Here now, it is supposed, that the Lord Christ hath procured for us Something more or Better than mere Impunity. This something more or better is called Reward. But here we want to know, what a divine Reward (or a Reward from God to us) is? Why may not Impunity it self be a Reward? If there must be any Merit of ours, in order to a divine Reward, we shall have none. If the Procurement of Christ, and the Promise of the Gospel, to any Act or Duty of ours, will constitute a Reward, then Impunity (included in Pardon, Forgiveness, Justification, and Salvation, as such) will be a Reward. If those two Things will not constitute, or infer a Reward, it will be hard to know, what does, in our Case.

Then,

Then, it may well be asked, whether there be no Merit in Satisfaction. It is true indeed, that Satisfaction is usually reckoned a refuseable Payment. But when it has been admitted and made, it is Meritorious. It would not, otherwise, be properly Satisfaction. Satisfaction is meritorious of Impunity. And it is usual for the Church of God, to ascribe Merit to the Death and Sufferings of the Son of God,

It is true, that many Divines have (according to the Account here given us by *Vossius*) attributed Satisfaction to the Death of Christ, and Merit (distinctly so called) to his Active, Perfect Obedience. But then they come to this Inconvenience, *viz.* to say, that his Death, which was last in Execution, is first in the Imputation of it to us; and the Obedience, which was first in the Execution, is later in the Imputation. Because it is not to be supposed, that we are Dignified, before we are Pardoned; or have right to Reward, before we have to Impunity.

Others there are that seem to deny any either Satisfaction or Merit, as belonging to the Active Obedience of the Mediator; supposing it to be his own Duty, while he was incarnate and under the Law; and supposing it also necessary to the Constitution of his Death, as a pure, immaculate Sacrifice for us: And therefore, that there is no need of a distinct Imputation of it, either to our Impunity or superior Blessedness.

Others



Others seem to ascribe both Satisfaction and Merit, both to the Obedience, and to the Death of the Redeemer. But would seem to say withal, that the Death is first Satisfactory, and then Meritorious; and the Obedience is first Meritorious, and then Satisfactory. But that any Thing should be first Meritorious (of any supposed Dignity) for a Criminal, before it is Satisfactory for his Crime, is not easily understood. (And that the Scripture leads us to such Nicety, or Distinction, wants to be proved.)

It is true, the Scripture usually ascribes all our Felicity (whether considered as mere Impunity, or as a superior Bliss) to the Death, and Blood, and final Sufferings of the Mediator, without much distinct Notice of the previous Duty and Obedience of his Life. *For this Cause, he is the Mediator of the new Testament; that by Means of Death, for the Redemption (or Dismission) of Sins, that were under the first Testament, they that are called (or, they that had then been called) might receive the Promise of the eternal Inheritance. Heb. ix. 15.* But though the Obedience is seldom distinctly mentioned, and though it is wont to be Pleaded (even by Great Divines) that it was His own Personal Duty, in the Circumstances, in which He was then constituted, as being made Man, and made under our Law; yet it is to be remembred withal, that in His most private Circumstances, He was no private Person; that when, in his Minority, He was  
subject

subject to his Parents, He was then fulfilling all Righteousness, and while working (perhaps) at his Father's Trade, He was doing Something that contributed towards the Eternal Redemption. Besides, it should be remembered, that His active Obedience was Passive, attended with utmost Humility, Patience, Self-denial, Contempt of, and from the World, and Sufferings in one Kind or another; and his Passive Obedience (as it is called) was eminently Active, as attended with utmost Submission to the Will of God, Love to his Name and Law, his Government, and Kingdom, his People, and Interest, and Glory. So that the Obedience and the Sufferings cannot well be separated; nor can we, taking them Distinctly and Sejunctly, say, how much is just owing to the one, and how much to the other.

Satisfaction has its Merit, viz. Merit of Impunity. How far Impunity in our Case will reach, we cannot well tell; because, we do not well know, what was the Life and Bliss, contained and promised in the Covenant of Innocence. If it were only Continuance in the Life and Happiness Man had in *Eden*, then Impunity, as such, will bring us thither. If it were a Life in Heaven, then Impunity (and accordingly, Satisfaction) will bring us thither. Which it might do, and yet not afford us, *that Exceeding and Eternal Weight of Glory*, designed for the Saints. We may well then suppose, that the Saviour's Obedience

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(whether Active or Passive, or both intimately connected and intermixed) will (by its value with, and Acceptableness to, the Father) advance the Redeemed, or Those to whom it is imputed, beyond the Confines of pure Impunity, to the Regions of highest Bliss, in fullest Communion with the blessed God. *For, if by one Man's Offence, death reigned by one, much more they that receive the Abundance of Grace* (the transcendent Favour) *and of the Gift of Righteousness* (the Gift of His Righteousness imputed, or the Gift of Justification thereby) *shall reign in Life* (shall be admitted into the Kingdom of Life) *by one, Jesus Christ.* Rom. v. 17. *Therefore I endure all Things for the Elect's sake, that they may also obtain the Salvation that is in Christ Jesus, with eternal Glory,* 2 Tim. ii. 10. Salvation, as such, sets us upon the Level of Impunity. To be saved from Sin (in its Power and Guilt) and all the penal Fruits of Sin, is to be restored to Impunity. That we might be, if we were brought back to Adam's Paradise: much more, if we were raised to the State of Angels in their primitive Habitation. But the Salvation that is in Christ Jesus, riseth higher. It lands us in eternal Glory; in that eternal Glory, wherein and whereby God will be All in All, and will fill the Saints with ineffable (I had almost said, with unmeasurable) Glory. So that, we need not be much concerned about the precise Bounds of Impunity. They that obtain a Right thereto, will obtain the Salvation.



tion, that is in Christ Jesus; and they that obtain the Salvation, that is in Christ Jesus, will obtain it in inviolable Connexion with the eternal Glory.

Since then the Death of the Lord Jesus sustains so great a Weight in the Affairs of the Kingdom of God, in his Covenant and Government thereby, in his Grace and Glory, it is to be Considered not merely as Death or Sufferings (or in any one single Notion alone) but in all those Respects, Qualifications, and Circumstances, by which it is singularly Adapted to the Design and Honour of God, and Dignified thereby and Distinguished from all other Deaths.

And so it is to be Considered, 1. In its Respect to the Dignity of the Person that died. It was He, that was God of all, the Prince of Life, the Lord of Glory.

*He shew forth the Lord's Death till he come.* It was he that was in the Form of God (as Distinct from the Form of any Servant) that took to him the Form and State of a Servant, and submitted (in Honour to the Father) to a servile Death; *the Death of the Cross.* 2. In Respect to

the Precedent, Active Obedience of his Life. By which, He that died was Legally righteous in the Sight of God; hereby, as he himself was the *just One*, so his Death was not Legally Due for and from himself, but might be put down to the Account of others, and was constituted thereby a Pure, Immaculate Sacrifice. *Therein, is the precious Blood of Christ, as of a Lamb without Blemish and without*

*Spot.*

*Spot.* 3. In Respect to the precedaneous Suffering of his Life and Obedience; of all which it was the Consummation and Conclusion. *The Chastizement of our Peace* (such Chastizement as was pacificatory to us, or procured our Peace) *was on him, and by his Stripes we are healed.* 4. In Respect to the Spontaneity and willing Consent, with which it was sustained. A forced, involuntary Death had been of no value or avail. *He was obedient to the Death, even the Death of the Cross.* 5. In Reference to the legal Sanction; as it was *Death*, the Penalty threatned by the primitive, probationary Law: *In the Day thou eatest, thou shalt surely dye.* 6. In Respect to its being a violent, bloody Death. *For without shedding of Blood, there is no Remission.* 7. In its Reference to the legal Threatning as a Curse; secluding us from all divine Favour, Blessing, and Bliss. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us.* 8. In Reference also to the End and Conclusion of it; or to the Mediator's Resurrection, which is the End and Conclusion of his Death. In his Resurrection, his Sacrifice and Atonement is finished. And the Finishing of it, is its Consummation; or, at least, necessary thereto and the Demonstration thereof. Without it, the Satisfaction, the Propitiation, and Redemption, would not be complete. This therefore must be agreed, and must ensue. *Therefore doth my Father Love me, because I lay down my Life, that I*  
I might

*might take it again, Joh. x. 17. The Son's Life was not to be laid down, but with this View, and upon this Consideration, that he might take it again, as finishing thereby the Work, the Humiliation, and Service of his Death; and the Expiation, Reconciliation and Purchase, that was made thereby. And so, as he died for (and upon the Score of) our Offences, so he must rise again for our Justification.*

Thus must the Mediator's Death be regarded, while we find so great Things assigned thereto and dependent thereon, in the Book of God. And the Father is willing that such a Death, so circumstantiated, and so calculated for his Glory, shall be allowed all the Value, and Virtue, all the Honour, and Efficacy, the Sustainer of it shall himself Desire. Its Fragrancy shall be spread through Heaven and Earth. It shall (in the Balance of the Sanctuary, the Measures of divine Equity) be adjudged as plenary Compensation and superior Merit. As *plenary Compensation or Satisfaction*, for the Criminal, for whom it was sustained. *By his Knowledge* (through the Knowledge, that shall be given to the World, of him) *shall my righteous Servant justify many; for he shall bear their Iniquities.* The Father reckons himself just, while he is the *Justifier of him* (that knoweth, and so) *that believeth on Jesus.* As *superior Merit*, or Merit of more, even for them, than mere Impunity and Indemnity. It shall advance them



them to the Dignity of Co-heirs with the Lord Christ, and to the Riches of the Glory (to the rich Glory, or glorious Riches) of his Inheritance (or with) the Saints. As it is emphatically stiled, *Eph. i. 11.*

Nor shall the Merit of this Death be confined to this World. Its exuberant Virtue shall reach the heavenly Inhabitants. As it shall procure all Fullness of Spirit and Power, to the Mediator himself, so of that Fullness may he, as he pleases, communicate to the Ministers above. Wherefore (upon this Account, because he was so obedient unto Death, and such a Death) the Father has highly exalted him (as highly as he can be exalted) and given him a Name above every Name, that at his Name every Knee should bow. And the Angels shall see and find the Glories of his Name, and the valuable Cause of his Exaltation thereto. Having made Peace through the Blood of his Cross, he conciliates or reconciles all Things to one another, and all Things to himself, and to the Father in him. And the Father is willing (and indeed, Designs) it should be so, for the Honour of the Son, and for the Illustration of the Dignity and Acceptableness of his condescending Obedience. The Father is introduced (*Esa. xlix. 6.*) as saying to the Son, *It is a light Thing* (a Thing too light for thee, and disproportionate to thy Dignity and Service) *to be my Servant to raise up the Tribes of Jacob, and to restore the Preserved* (or the Reserved) *of Is-*

*rael; I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation to the Ends of the Earth.* And suitably hereto, we may suppose him, in this Case, saying to him, It is a light Thing for thee to be my Servant (only) to raise up the Tribes of Mankind, and to restore the Reserved of that Race, I will give thee for a Light to the Angels themselves, that thou mayst be the Security and Glory of those ministering Spirits, throughout the Regions of the Heavens, and to the Ages of Eternity.

Thus we may see, though the *direct Intention* (as our foresaid excellent Author has said) *of this Sacrifice, does not bear Reference to the Concernments of Angels, yet the Redundancy of its Merit,* may be supposed to reach to them. The Death of the Lord Christ (as it has been already stated, and to which, perhaps, some other References may be added) may be considered either in the Capacity of a Satisfaction, Atonement, Propitiation, and expiatory Sacrifice; or of a *κέρδιμα*, a noble Exploit, a voluntary, heroic Atchievement, undertaken and accomplished at the Pleasure and for the Glory of the Father. In the first Capacity and Consideration, *viz.* of a Satisfaction, Atonement, Propitiation, and expiatory Sacrifice, it has a Relation to Sin, that is to be obliterated, and Sinners that are to be reconciled thereby. And so, its direct, and indeed its only Intention, may be said to be for the Natives of this World. And the Vir-

true or Efficacy of it, as such, would recover us to the State of Felicity, that we forfeited and lost by Sin; if that alone were designed us. In the second Capacity and Consideration, it has a superior Virtue and Merit; such whereby the Redeemed believing Company shall be unconceivably advanced in Glory; *I am come that they may have Life, and that they may have it more abundantly.* And such, as may be, and is, extended to the Inhabitants of the upper World, that they may have Communion with us and we with them, and both may have good Reason to give Thanks and Praise, even to the *Lamb that was slain*, to all Eternity.

Thus we have seen what Advantages accrue, and how we may suppose them to redound to the Angelical Spirits, by and from the Mediator of our World. Now this leads us to the next Head; and that is to consider,

3. When, or what Seasons, we may suppose the mentioned Blessings and Advantages might or did accrue to these happy Spirits?

That they did not all accrue to them, or were not all at once conferred upon them; the Nature of some of them sufficiently indicates. The Time also of some of them is represented in the Account, already given of them. But we may consider them a little more distinctly. We need not oblige our selves to suppose that the Heavenly State is all one Uniform unvaried Scene, throughout all Ages; that no Diversities of Prospects, Affairs, or Pleasures,



or Employments, can there be admitted. Possibly, there may be great Alterations and Revolutions there, as well as in other States and Empires; only now, not for the Worse; but for the Improvement, Entertainment, and Satisfaction of the Delighted Subjects. Accordingly, there are some Periods, notified to us, in Scripture, in which we may suppose there was, or will be (according as they are past, or future) some Variety, and Alteration of State, Affairs, or Circumstances, among the Celestial Inhabitants. As,

1. At the Revolt and fall of those that were thrown down out of Heaven. What an Amazement and Consternation must immediately seize those that stayed behind, and kept their Seats! What a Tide of various (tho' sacred) Passions filled their Breasts, upon the Sight of what was now done! Such Impiety committed in their Territories! Such Flames of Jealousy and Justice broke forth from the Throne, to overthrow the Rebels, and kindle a Fire in their new Habitation! Such Vengeance Guards the Divine *Shecinah*! Such Torment and Wrath has Transformed our Brethren, and turned them, O how different and distant from what they were before! So many Princes and Potentates Proscribed! and Eternally banished from these Realms! Such an Arch-Angel Fallen, and become the Head of a most cursed World! and the Mark of the Divine Fury and Revenge for ever! So many Seats deserted! Such a Vacancy made in Heaven!

ven! What a Hurricane of tumultuary Thought and Passion must here be (so far as would consist with continued Integrity!) What a Complication of various Motions and Ardours, in the Spirits of the amazed Spectators! A Complication of Surprize and Fear, of Displeasure, and Love, and Joy, and Praise! Surprize, at the whole Event and Scene! That such a Spectacle should occur in their calm and lucid Regions! That such Transgressions should Enter there! That such Judgment should be Executed there! Fear of that Majesty, that now shewed himself so Glorious in Holiness, so Fearful, amidst the Praises, in which they were engaged! Fear, and Awe, and Reverence, towards that zealous Power, that had now accomplished *such terrible Things in Righteousness!* Surprize and Fear must, certainly, put a sudden Stop to the Songs and Acclamations, that were a Foot, and interrupt the Choirs, and the Harmony; and almost indite an Elegy for the Slain and lost! But Displeasure arises! Displeasure at those absurd ungrateful Miscreants, that would dare to offend so Great, so Good a God! that would disturb the Tranquillity of such a peaceful Realm, and provoke Almighty Terrors to Thunder among them! Displeasure at, and a Hatred of, the Sin, that was so Odious to the Author of their Life and Glory! that broke their beautiful Ranks and Order, and introduced even Hell it self into Heaven! Love to the Sovereign of the Place, that has,

in any Measure, secured them from the dreadful Precipice and Downfal! That did not so entirely leave them to themselves, and the Lubricity of their own Wills; but diverted their Minds and Intentions from the fatal Pride and Elation! Joy in the finding themselves safe after the Storm and Tempest! in finding the Region Serene and Bright again! and the Divine Rays flowing down upon them as before! Joy, in seeing such numerous Squadrons of their Brethren round about them unhurt, untouched by the Thunder or the Lightning! Joy, in God, whose Face and Beauty they still behold! A new Display of whose Perfections they have now seen; and such a Display as inhances their Joys, and makes them doubly strong and well-come! Praise to the Almighty Avenger of himself, and his Government, and Glory! *Righteous art Thou, O Lord! just and true are thy Ways, O King of Saints!* Praise, for their continued Blessedness, for the Love and Smiles of that Glorious God, that has now founded Hell, and kindled those unutterable Flames, that will never be quenched! What a Revolution must there now be made in their Realm! Whether the Vacancies were now filled up by such as Persisted? Whether lower Orders were advanced to Thrones and Seats, that were now abdicated? whether the Arch-Angel's Place were given to another President? or all the vacated Mansions continue so, to be supplied from this foreign Country? are Inquiries that we may not meddle with. Now, possibly,



possibly, may the Stability of these pious Spirits commence ; as being conferred upon them, by Way of Reward for their actual Stedfastness in the Hour of Temptation and Danger. And if (as we have formerly intimated) the Law of their Probation was, their Acceptance of and Adherence to, the incarnate Son of God, as their Lord and Head (as well as ours ; ) and if thereupon, they did, in Observance of that Law, accept of and adhere to the Son of God, as, in due Time, to be incarnate (as the Patriarchs on Earth, of old, may be supposed to believe on him,) and if their Stability were now conferred on them as Reward for such their Obedience and Compliance, then it might be easily notified to them, that such their Stability was conferred upon them by the Son of God himself, in his Mediatory Capacity ; and was but an Earnest also of farther Glory that should, in due Time, ensue from him. But it may be Indifferent, and accordingly, let it be left to better Judgment, whether this Privilege shall be supposed to Commence now, or at the next Period to be mentioned ; *viz.*

2. At the Time when after the Apostasy of our World, some Relief was intimated in the Sentence past upon the seducing Serpent. I pass by the Period, wherein the Foundation of our World was laid : Because, possibly, there might be no Variation above, more than their Joy and Songs, in the Prospect of the Divine Dominions enlarged, did amount to. But here a new Scene is opened. Our World is rescinded

rescinded from the Divine Favour and Con-  
 verse, and that by the Subtilty and Instigation  
 of the new Prince of Hell. And now it  
 must be his Vexation, that one of that Race,  
 that he has trepaned, shall crush his Power.  
*The Seed of the Woman shall bruise his Head.*  
 This has a benign Aspect upon us. It inti-  
 mates that some or other of the human Stock  
 shall mortify the Tempter in the very Seat of  
 his Craft and Poison. And the Victory vouch-  
 safed to any of our Race, shall be in Judg-  
 ment and Revenge to the old Serpent, that  
 beguiled us. A Word of Hope (usually call-  
 ed a Promise) lies involved in a Doom pro-  
 nounced upon the Tempter. His additional  
 Disappointment and Curse is contained there-  
 in. The Sentence is exceeding short and con-  
 cise. Possibly, more may be said to the Pro-  
 toplasts for the Interpretation of it. We have  
 usually but the Epitomes of Speeches, Dis-  
 courses, and Sermons, in the Scripture.  
 Doubtless, much more was revealed to the  
 Angels. It might be now (if not before) dis-  
 covered to them, who, in particular, this  
 Seed of the Woman should (Principally) be.  
 From henceforth, to be sure, He will Act in  
 the Mediatory Capacity; will look after a  
*Seed that is to serve him*, and will rescue it  
 out of the Power and Snares of the *Abaddon*,  
 the great Destroyer. From henceforth, He  
 has his military Commission, puts on his mili-  
 tary Attire, and Marches forth to fight and  
 conquer the hellish Adversary, against whom  
 the

the War has now been proclaimed. The Hostility is now begun, which will be propagated down through all Ages. Now the Mediator inlists Soldiers to his Cause, and Camp, and Interests. And now, to be sure, the Angels are taken in, as Officers, and Forces, against the common Enemy. *Michael* and others are put into Commission against the Militia of Hell. So that now will be a proper Season to furnish them with Spirits, and Arms for the War, in which, They must, through all Ages, be employed and engaged. And now may They know, that they are so inwardly and outwardly fortified, that they shall never be Insnared, Overwitted, or Overpowered by any of the Wiles, Stratagems, Ambushments, or Forces of Hell. This will instill new Life into their Breasts, will indear the Mediator and all his Interests to them, will make them resolute in his Cause, constant and unwearied in all the Work and Business, wherein they can serve him. And thus we leave them engaged, till we come to the next Period; *viz.*

3. At the Mediator's Incarnation, and Introduction thereby, into our World. This News rings through the sacred City. The Mediator has put on a new *Form*, the essential *Form* of a *Servant*. Now he is become the *Seed of the Woman*, that must destroy *Death*, and him that (as the Executioner of the Divine Curse) *bath the Power of Death*, *viz. the Devil*. Here's an Alliance to be admired and celebrated; the divine and human Nature



Nature united! or an human Essence Hypostatically adjoynd to a divine Person! Now is a Man (an Infant) become (in Right and Dignity) the *Beginning and the First-born of the Creation of God*; the Prince and Head of Men and Angels. And now must Trial be made, how these noble Spirits will Respect and Honour their Lord in this new Form and Fashion. The Proclamation comes forth from above, *Let all the Angels of God Worship him*. And they are not only willing to Worship him themselves, but to set this World on worshipping him too. Some come and tell the *Shepherds* in the Fields, what Sort of Person is born into the World; and they have no sooner done so, but they are joynd by a Multitude of the Heavenly Host, summoning the World to Praise, and beginning themselves the Heavenly Song, *Glory to God in the highest* (for what is now done;) *on Earth Peace* (the universal Peace-Maker is come;) *good Will* (Heaven's good-Will, our good-Will) *to Men*. Here's Exultation and Joy among the Celestial Inhabitants. And so we leave them to wait on *Immanuel*, and attend him through the World, till we come to the next Period; and that shall be,

4. At his triumphant Ascension into Heaven. They were concerned indeed at his Death; and astonished Spectators, we may suppose, of his Entrance (while in *Sheol*, in the State of the Dead) into Paradise. But little or nothing of that intermediate State, is reported

to

to us. They were employed and pleased, no doubt, at his Resurrection from the Dead. But a grand Revolution there must be in their State, at his Coming up among them, to take Possession of his Throne and Sceptre, and to put on the many Crowns, the Father hath provided for his Head. Now must they all be ready for their several Services, on the Coronation Day; some must come hither to fetch Him; Two of which just stay so long behind as to tell his wondring Disciples, that they must expect his visible Return. Some must march as Harbingers before, and others make up his Train behind. Some come forth to meet him, and all Applaud him upon the Road, through the vast Tracts of the Firmament and the Heavens. *The Chariots of God are twenty thousand* (and they must wait upon the Son and Heir coming Home) *even thousands of Angels*; (if some of them came, as a fiery Chariot, of old, to fetch a Prophet Home, what must they do, when they are to Conduct, not only the chief Prophet of the Church, to his Chair, but the high Priest to the Temple, and the King to his Throne;) *the Lord is among them* (surrounded by them) *as in Sinai; in the holy Place*; (or Sinai is in the holy Place, in the Sanctuary) the Hosts of Sinai attend in the holy Place. *Thou hast ascended on high*; even thus hast Thou ascended on high, thus *Thou hast led Captivity Captive*. There was, doubtless, in this pompous Procession, a solemn Triumph over the Powers of Hell

Hell and Darkness. They were certainly led, as far as it was meet, in their Chains, as conquered Captives, that had already lost a great deal of Booty, and must now, in Time running, lose much more. But what must it be to see the Glorious Mediator thus mounting through all the Stories of the Heavens; to see him introduced into the most holy Place, the Presence-Chamber of the blessed God! to see Him go take His Place above all the *Angels, Principalities, and Powers*, that are there; to see Him walk up to the Throne, placed on purpose for Him, far above all the Thrones, and splendid Seats, that were there before; to see Him sit down there, alone, on the Father's right Hand, crowned with ineffable Majesty, Glory, and Honour! What Shouts and Acclamations must then sound through all the joyful Territory! How must the Harps and Voices then be tuned and strained to utmost loudest Melody! Then are the Angelic Ministers all ready to bow the Knee, or fall on their Face, before their new Prince's Throne. Then are they ready to swear Fealty and Allegiance to this their Sovereign, and Vow perpetual Homage to His Crown, and faithfullest Service to His Allies, and Interests. And now there is a Prospect for Angels, which they had not thus seen there before.

When our Lord was about retiring from this World, that He might Comfort His Servants, that were dejected at the Thought of it, and might reconcile them to His Departure,

He



He tells them, among other sacred Considerations, that it should be for their Advantage. *I go, says He, to prepare a Place, for you.* Can it be supposed, that Heaven was ever unprepared? Was not the meanest Place there good enough for them? But it seems, it was not suitably prepared; or not prepared enough according to His Mind and Pleasure; and therefore He would go and prepare it more, or prepare it otherwise (some Way or other, for their Good) than it was before. And this Preparation of His, we may (humbly) suppose, consists (principally) in these two Things:

(1.) In Consecrating the Rooms for their Reception; And (2.) In furnishing them for their Entertainment.

(1.) In Consecrating the Rooms for their Reception. The Place is holy, and may refuse the Presence of Sinners there. Not that the Foreigners, that are admitted thither, are Sinners, when they come there. They must be purged and washed (cleansed inwardly and outwardly) before they come there. But they had once been unclean and vile. They had once been so polluted and abominable, their Sins had once reached to Heaven, and (as much as might be) defiled the holy Place. Their Impieties had extremely offended the Divine Majesty, the Sovereign of the Place; offended and grieved the sacred Inhabitants there, and been so opposite and disagreeable to the Purity and Brightness of that delicate Region, that were it capable of resenting Things,

it

it would disdain to receive and lodge such as they were. The Divine Majesty seems to reckon that his own House was defiled by the Sins of the People round about it; and therefore must be purified by Sacrifice; *Levit. xvi. 18. And he shall make an Atonement for the holy Place* (one would think, the holy Place needed no Atonement; but the Fumes of Impiety, did, as it were, come there; *He shall make an Atonement*) *because of the Uncleaness of the Children of Israel, and because of their Transgressions in all their Sins.* The House is too Good and too Rich for those that have so transgressed against the Lord of it, in and by all their Sins. And therefore it must be reconciled, by this Atonement, that is made for it; as is intimated, *ver. 20. And when he hath made an End of reconciling the holy Place and the Tabernacle of the Congregation.* (The sacred Tent, wherein and whereby, the People are to meet with God.) What is thus described in the Type, is as fully represented and applied in the Antitype, *Heb. ix. 23. It was necessary, that the Patterns of Things in the Heavens* (the Sanctuary and its Furniture) *should be purified with these* (with such bloody Sacrifices, as were then to be offered) *but the Heavenly Things themselves* (the most holy Place and its Glory; *must be purified,* as is to be understood) *with better Sacrifices than these* (*i. e.* with Sacrifice of better Sort and richer Value,) Thus must the Heavenly Place it self receive the Atonement for our Iniquities,

ties, and be, thereby, reconciled to our Entrance and Habitation there. And so it is by the Mediator's Presentation of himself there. *For Christ is not entred into the holy Places made with Hands* (they are too mean and low for him, designed for those that were but Shadows of his Person) *but into Heaven it self* (the *Sanctum Sanctorum* above) *now to appear in the Presence of God* (the most August Presence that can be vouchsafed of God) *for us*. There He appears negotiating for us, and acting on our Behalf, *ver. 24*. He enters thither in the Virtue of his own Blood; fills the Palace with the Perfume of his inestimable Sacrifice; extinguishes the Odour of all our offensive Impurities and Defilements; reconciles the House, the *Shecinah*, the *Che-rubims* and all the Glories of it, to our everlasting Residence there. The Rooms, the Apartments are vastly numerous; *In my Father's Kingdom are many Mansions*. And he makes them meet and ready for his human Servants. This He does, *in the first Place*, by atoning and reconciling them to, and consecrating them for, their Admittance and Reception; and,

(2.) In Furnishing them for their Entertainment. He hangs the Rooms, adorns the Mansions with a new Beauty and Lustre. He brings with him a new Glory into the Heavenly Palace, that was not there before. How the divine Majesty, that, of it self, is so invisible and incomprehensible, represented it



self to the blessed Ones, before the Mediator's Ascension, we cannot tell. But the Mediator's Person is designed to be the great Representative of the blessed God; the Glory of God will principally shine in the *Face* (the Person and Countenance) of Jesus Christ. And therein, his human Nature will be the Spectacle, the Admiration of Men and Angels. The glorified human Nature will be as a Vehicle, a Medium whereby Glory shall be communicated to them. Yea, the glorified Body seems to be prepared and designed as a Means of imparting Beauty and Bliss to the Bodies of the Saints. It is designed as the Pattern of their Transfiguration. *Their vile Bodies must be transformed into the Likeness of his glorious Body.* It seems ordained for the enhancing of their Blessedness, so far as it may be admitted by the Mediation of the Body. And how far either Blessedness or Torment may be conveyed to the Soul, by the Mediation of the Body, after the Resurrection, we cannot tell. Doubtless, the Union of Soul and Body will be more firm and inviolable, than it is now. And so, their Influence on each other, may be more strong and necessary, than it is now; and so an objective and a casual Felicity, that makes Impression upon the Body, will thereby have its Influence upon the Soul. Now it is argued, that the Lord Christ is, some way or other, *for the* (Good and Welfare of the) *Body.* *Now the Body is not for Fornication, but for the Lord;*  
for

for the Service and Glory of the Lord; and *the Lord for the Body*; for the Exaltation and Bliss of the Body, 1 Cor. vi. 13. The glorified Body of the Lord Jesus will, doubtless, be a Source of Glory to the Bodies of the Saints. Whether the Angels have Bodies or no, at least all of them, we know not; probably, not. How they can be immediately affected with or Beatified by, any Thing that is Corporeal, we know not. But to be sure, the human Nature of the Son of God, is a Delight to them. As they are Subjects thereto, they are Spectators and Admirers thereof. Admirers of this Wisdom, Power, and sovereign Grace, that a Nature, originally beneath them, should be so far advanced above them. Admirers of that Grace, Joy, and Glory, that is poured upon him. For God, his God, hath *anointed him with Oil of Gladness above his Fellows*; above all that are Partners with him in Pleasure and Glory. So great is his Honour and Lustre above, that He seems to reckon it his Servants Felicity to see it. *Father, I will, that they also, whom Thou hast given me, may be with me, where I am* (or, am shortly to be) *that they may behold my Glory.* It will be enough for them to behold it. The very Sight of it will fill them with as much Joy and Glory as they can hold. And they cannot behold it as it is, till they are like the Angels. Such a Glory has He introduced into Heaven. By the Introduction of such a Glory there, has He eminently *prepared the Place*

for his human Servants. And this seems to be an additional Glory, to what the Angels and the redeemed Spirits had before. Some Degrees seem now to be added to their Complacency, Joy and Glory. If good old *Abraham* rejoiced to see the Saviour's Day at a great Distance; what Exultation of Spirit must possess him, to see him come into Heaven and take Possession of his Throne in all his Royalty and Splendour? The foregoing Instance of *preparing the Place* would afford great Gratification to the Angels. They would be pleased to see the Mediator in the Exercise of his *Melchisedechian* Office and Order; to see the High-Priest on his Throne, presenting himself before the Mercy-Seat, in the Virtue of his own sacrificed Blood. Especially, while they perceive that the Perfume of that Blood, avails for their Confirmation and Establishment. But here is a Vision, that carries Fruition along with it. The Glory of the exalted human Nature darts forth Beams of Life and Glory among them all. *The Lamb is the Light thereof.* And so we leave them under the Light and Satisfaction of this Revolution, till we come to the next Period, and that is,

5. At the Consummation of all Things; when the Mediator's military Office will be ended, and the Angels Ministry finished. Whether we must say, the Mediator's Office will be finished and ended, I cannot well tell. Perhaps, it may be so said, even though the



same Person continue a *Medium*, a *Causa Medians*, of Glory and Beatitude, to all the Heavenly Society. For the Name of a *Mediator* is usually supposed to have a Reference, either to the reconciling of Parties, that were at Enmity and Variance, or to the Conciliating of those, that were at too much Distance before. But all this Service will be ended. And God will be *all in all* (and yet, possibly, in and by the *Immanuel*) to all the glorious and glorified Company. Here now the Angels Felicity is full and compleat. Now they see the wonderful Design and Projection of Redeeming Grace. Now they see the Condescension, Love, and Merit of the Son of God. Now they see how deeply indebted they are to him, and how much Fulness of Joy and Glory they owe to his Mediation.

That they owe much to Him, and probably, all that has been mentioned, may be a little farther argued. The Philosophers usually reckon themselves sure of a Law of Nature or Motion, when it will correspond with diverse Occurrences, that appear in the corporeal World; accordingly, this Hypothesis (concerning the Angels being thus obliged to the Mediator and his Office) recommends it self much to us, by the suitable Solution it affords to various Phenomena that occur either in Providence or Scripture. As,

(1.) It is a great Mystery, and a Stumbling-Block to many, that the wondrous Work of Redemption does no more attain its End, and

no more prosper in the World. Strange, that it should be no more known, no more admired and comported with, by those that know it! Strange, that it procures it self no more Entertainment and welcome in the World! but, after all this ineffable Condescension, Love, and Grace, the Tribes of Mankind are so generally lost, to their greater Condemnation and Confusion!

But now here we see, that the Value and Virtue of this Work, reaches Heaven as well as Earth. On *Earth* there shall be gathered those, in whom the Mediator will, for ever, be satisfied and glorified. And in *Heaven*, possibly, a greater Multitude, than that of the whole Race of Mankind, shall applaud Him, upon the Account of this Work, and the Benefits they receive thereby; and shall celebrate and magnify his Name, thereupon, to all Eternity.

(2.) We see, why they are so studious of this great Atchievement, and the Concerns of it. Doubtless, they have their Mysteries and beauteous Scenes in their own World; but they are represented as peculiarly Contemplative of ours, and particularly of the Affairs of the eternal Redemption. The Cherubims, with extended Wings, applaud the Mercy-Seat, and continually look down upon the Propitiatory. The Affairs of our Gospel, the Sufferings of the Mediator, the Glory that ensues thereupon, above, and the Effusion of the holy Ghost here below, are the Things, that the  
*Angels*

*Angels desire to look into* and enquire after. The Son of God is, with Pleasure and Amazement, beheld by them; and no Wonder, when such Blessedness redounds to them by him.

(3.) They zealously serve Him in all his Affairs and Interests; serve him, as Mediator, and all the Interests of his Mediation. They have been his faithful Servants, now all these thousands of Years since his Mediation began, and will be so to the End of it. They joyfully go upon his Errands and Business, whithersoever he sends them. They readily ministered to the Saints of the old Testament. They rejoiced and sang at his own Nativity and entrance into the World. They were willing to wait upon him in all the Time of his Life. In his last Conflicts, an Angel appears from Heaven, to encourage and *strengthen him*. O the Condescension and Humiliation of the Son of God, that stands in need of, and receives Assistance from one of his own Servants that must be confirmed by Him! Here would the Angel be humbly diligent in Administring all the Relief and Consolation he could to his Lord, in these important Labours and Sorrows; He would be concerned for the Joy and Blessedness of Himself and his Brethren, as well as for the Salvation of all the Redeemed. He would represent (surely) the Shortness of his Dolours, the Glory that would redound to his Father, the Joy and Glory, that would, in the Issue, accrue to Himself, the Felicity that



would be procured to the celestial and terrestrial Worlds, by the due Completion of them. They gloried in his Resurrection and Ascension; were ready to affright the Keepers from his Grave, to roll *away the Stone* from the Mouth of it, and even to sit upon it, that it may return no more to its Office, and even to sit (Immortal, as they were) in His Grave, when it was so consecrated by His Presence. They were glad to contribute, as they could, to the Diffusion and Success of His Gospel. An Angel enlarges the Apostles out of Prison, and bids them go, *stand in the Temple, and speak to all the People the Words of that Life*; that *Life* they had begun to speak of; that *Life*, wherein they might have Communion with Angels. They rejoyce in the Conversion of Souls, and the Accession thereby made to the Mediator's Church. They are willing to guard his Servants now, to Conduct them at Death to their Bliss, to gather their scattered Dust, and convene them, upon their Resurrection, to the Presence and Glory of their Lord. All this, and more of their Services than we can Report, argues peculiar Love and Obligation to the Head of the Church.

(4.) They are ready to fight his Battels against all the Powers of Hell, and to protect his Servants against their diabolical Adversaries. *Michael* and his Army is glad to Chain the *great red Dragon*, and to overthrow all his Hosts, and tumble them down into the bottomless Pit.

(5.) We

(5.) We find these blessed Myriads, joyning with the Redeemed, in celebrating the Praises of the Mediator. They do not only admire his personal Excellencies. They do not so much sing his creative Power, as his redeeming Love. The Song of the Lamb suits their Hearts and Tunes. *They say with a loud Voice* (as if they would make Heaven ring with the Sound, or would vye with the Redeemed themselves in lofty Music and Zeal) *worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing!* Rev. v. 12. What an accumulated Doxology is here? It is the Vote, the Language of those, that would pour upon him all the Honours and Praises they possibly can! An enlarged Mind opens their Mouths, and pours forth the most ardent Acknowledgments and Acclamations. What can this intimate, but that they are wonderfully indebted *to the Lamb, that was slain*, and that they owe their Privileges and Beatitudes to His fragrant and successful Mediation?



## QUERY XXIV.

*We need not enquire, whether the human Nature of the Mediator (or the Man, Christ Jesus) be advanced above all the Angels in Heaven. That is a Right and Honour, that seems to accrue to him, immediately upon his hypostatical Union with the Son of God. If conjugal Relation, with us, exalts the Bride to all the (suitable) Dignities of the Husband; how much more, must personal Union confer upon the Nature assumed, all the Privileges, it is capable of? But the Apostle seems plainly to determine this, when he says, Who is gone into Heaven, and is on the right Hand of God; Angels, and Authorities, and Powers being made subject unto him, 1 Pet. iii. 22. The Apostle speaks of that Nature, that could rise from the Dead; that could most properly ascend into Heaven. That Nature is on the right Hand of God. The Man Christ Jesus sits and lives and reigns, in Honour and Glory, next to the eternal Godhead; and sees all the Angels and blessed Spirits there, subjected to himself. O what an Advancement is here conferred on our Nature! on an individual of Mankind! What a Dignity is here vouchsafed to our Nation, to our World! This would try the Temper, the Humility, the Prudence, the Love, the Submissiveness of the Angels.*  
*The*



*The Proposal of such a Design and Dispensation, might well be made the Matter of their probationary Law. But it may be Inquired;*

*Whether the dutiful Angels may be supposed to lose any of their Felicity, while they are in their Ministrations here in and about this World?*

**T**HOUGH we little know what the Nature or Essence of Spirits is, yet we cannot but suppose, that the Angels are finite Beings, and of finite Power; that they cannot act at a Distance or send out any Power or Virtue beyond themselves, or the Presence of their own Substance. We cannot but ascribe to them local Motion, though we know not how they perform it. But if these Souls of ours can transfer themselves in and with the Luggage of their Bodies from one Place to another, why should we suppose, that the Angelical Spirits cannot, with ease, change their Residence, and pass from Heaven to Earth, or from Earth to Heaven? In *Dan. ix.* the *Angel Gabriel* is said to be *caused to fly swiftly*, as if he were commanded to make haste in his Motion, for the Prophet's Relief and Satisfaction. Why should we suppose, that the Expression is only accommodated to our Sense and Apprehension; and that the Angel never exchanged one Place (or *Ubi*, or Space) for another, but still retained his Station or Residence in Heaven, as before? If then we suppose

pose a Change of Place and Presence ; a Departure to a Distance, and to so great a Distance as this our Globe is in, from the Heavenly State and Glory ; we are apt to suppose, that they are, that while, withdrawn from the Heavenly Vision and Company ; that they lose the Sight of the Mediator and his glorious Attendants, and consequently, are separated from somewhat of that Light and Felicity, in which they stood and rejoiced, before their Departure thence.

Now we may justly suppose, that they bring their personal Felicity along with them. Their Minds are full of Divine Light ; their Wills are full of Divine Love. Their Powers are full of Joy. They are still assured of the Divine Favour and Complacency ; they are assured of their ready Reception and Admittance into their former Seat of Glory. And it is their Honour and Pleasure, in the mean Time, to be employed in the Services of the Mediator, and to accomplish any Thing, that will be acceptable to his Majesty. And thus, we may say, they carry their Heaven along with them. As on the contrary, the evil Angels, by Reason of their continual Sense of the Divine Wrath, and their constant Despair, may be said to carry their Hell about with them.

With us, that are Body, as well as Spirit, the Eye of the Mind must be distinguished from that of the Body ; and accordingly, Knowledge must be distinguished from Sight,  
(properly

(properly so called.) Whether Angels have Bodies (or corporeal Vehicles,) we know not. And therefore, what Sight (or what Perception analogous to our Sight) to ascribe to them, we know not.

If the Angels have no Sight, distinct from Knowledge, then it may be supposed, that they carry the beatific Vision always along with them; and so (according to the Saviour's Expression) *They always behold the Face of the Father, that is in Heaven.* For their Knowledge may be supposed to be uniform and equal wherever they come. But then it will be supposed also, that they see no more in Heaven, than they do on Earth; or than they would do in Hell, were they to have any Residence or Business there. And so, it would be indifferent to them, in which of these Regions, they have their abode; which exceedingly diminishes (or even nullifies) the Prerogative of the Heavenly Climate and the House of God there.

If it be said, that though they should carry their Knowledge with them to the Earth or to Hell, yet they could not like an Abode there, because the Company would be so disagreeable to them; so sinful and impure are the Inhabitants of both those Climes, that the Angels of God would hate to live among them. To this it may be said, that this very Surmize imputes something of Sight (or something Analogous thereto) to the Angels. How else are they sensible (or apprehensive) in what Company they



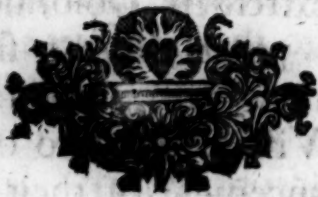
they are! How do they perceive any Difference between being in Heaven, or Earth, or Hell? They may have the same intellectual Knowledge, in all those Places. They may perceive the Divine Favour, and be assured of their own happy Relation to God and the Lamb, where ever they are. If they are sensible of any Difference in the Regions, in which they are; of the Glory of the Society, with which they converse, of the Beauty and Splendour of the Heavenly *Jerusalem*, above any Thing on Earth, or in the Regions of Darkness, it seems imputable to some Sort of Perception, that is near akin, or Correspondent to Sight with us.

If we allow such a Vision to the Angels, we may say withal, that it is so strong and acute, that whithersoever they travel, they lose not the Sight of the Heavenly Glory and Society; but that, in this way also they *always behold the Face of God*, in Heaven; that when they are conversant here on Earth, they can see through all the Spheres of the Heavens, and can still behold the Beauties and Glories of the World from whence they came, as well as if they were there present themselves: As *Stephen's* Sight was so acuminated and enlarged, a little before his Death, that he *could see the Glory of God*, and *Jesus standing on the right Hand of God*. And as some may be apt to suppose, that the beatific Vision breaks in upon the sanctified Soul, as soon as it is discharged from the Fetters of the Body.

But if any should suppose, that the Angelical Sight is not likely to reach so far. That the Distance is beyond Calculation and Comprehension. That there are vast Tracts of Firmament, or Æther, or vacuous Space betwixt the Planets and the fixed Stars, so vast, that their Extent can scarce be computed. That then there is the vast Sphere of the fixed Stars, the Height of which, from its lowest Concavity, no Mortal knows. And how far beyond that, the *Cælum Beatarum*, the Seat of the Blessed may be, is altogether as unsearchable. That therefore, it is not probable, through all this Veil and Distance, the *most holy Place* is always pervious to Views of Angels, wherever they are. Besides it might be supposed, that all this Veil and Distance was settled on purpose, to secure the *most holy Place* from the Sight of prophane and un-hallowed Eyes. That should the *pious* Angels be always within the Prospect of the Heavenly Glory, the *impious* Angels would, probably, be so too; which seems not agreeable to their present State and Business at all. For, though it may be supposed, that That Vision of the Divine Glory, that is beatifick to the Angels and Saints, is extremely Dolorific to the diabolical Spirits; yet it may be supposed too, that (though they may sometimes have a Glance of that Vision, that is to others, beatifick, for the Inhancement of their Torment in the Sense of their Loss of it, yet) the constant View thereof, would so Torture them, as to drink

*drink up their Spirits*, and absorb their Minds, and so totally divert them from the Designs and Cares they are now in the sedulous Prosecution of.

Therefore if any, upon such Surmizes as these, shall suppose, that the Angels are, amidst their distant Ministrations, withdrawn from the Sight of the Glories that are within the Veil, yet, possibly, they may satisfy themselves therein, by thus accounting for it; *viz.* that these obedient Spirits always carry an Internal, personal Heaven along with them; that what Retreat, or Retirement they make from the View or Vision of their blessed World, is easily sustained by the Satisfaction and Pleasure they have in serving their honoured and beloved Lord; and by the Assurance they have, that none even of their Work *shall be in vain in the Lord.* For (as we have already hinted) this is not their ultimate State; and there may yet remain a Retribution for and to them. But this leads us to another Question, which may be this.





## QUERY XXV.

*Whether the Angels may not be supposed to be in a probatory State still?*

**I** Do not say a probationary State (*Sensu vocis famosiore*), such as they were in at first, when they were proved for Life or Death, and Tryal was made of them, whether they would be universally obedient, or no; *i. e.* whether they would Sin or no. So lubricous and suspensive their Case is not now; since it has been (I should think) sufficiently argued (and is also usually granted) that they are confirmed in their Holiness, and Happiness thereupon.

But there may be a probatory State upon different Grounds and to different Ends and Purposes. Rational Agents may be tried, how ingenuous and grateful they will be, for Benefits received; or what Steps they will take, to extricate themselves out of any Misery, into which they are fallen, or to attain an higher Felicity, than what they are, at present, intitled to, or in Possession of.

This may be illustrated in the different Sorts of Probation, that may be supposed to be made of the rational Natives of this World, according to their different States and Circumstances. It is usually said, that Mankind, indiscriminately, is in a State of Probation. And so far, probably, it is true. But it is seldom considered, how different the Probation is; and to what immediate Ends and

Purposes it is, in and under the Divine Administration and Government. The rational Natives therefore of this World, we will distinguish, according to the three remarkably different States and Circumstances, in the different Dispensation of God, into these three Ranks and Classes; 1. Those that have not had the Light of the Gospel among them. 2. Those that have it, but *believe not unto Righteousness, or Justification.* 3. Those that have it and *have believed* (as was said) *unto Righteousness or Justification.* Let us see now in what a different State of Probation these several Ranks of Men may be supposed to stand, in the different Dispensation of God towards them. And so,

1. There are those that have not had the Light of the Gospel among them; that have only the Light of Nature and Reason to Guide them in their Conduct towards God. These are generally supposed to have no Assurance, by any Promise of God, of the Pardon of their Sins and of an eternal Life thereupon. It is usually (and justly) argued, that a Divine Revelation is necessary, that Man may have the Assurance and Hope (or the assured Hope and Dependence) that God will (some way or other) forgive him all his Offences, and be intirely reconciled. And indeed, the Apostle intimates, that the Displeasure of God against the World is revealed by the Light of Nature and natural Providence, rather than the Way of Pardon or of Righteousness; that is divulged

ged only in the supernatural Revelation. For therein is revealed the Righteousness of God, from Faith to Faith, as it is written, the just shall live by Faith. This Appellation, the Righteousness of God, here, is of various Interpretation. Some say, it is the Way or Method, in which God justifies us; others say, it is the Righteousness God has ordained for our Justification. Some, perhaps, would set it in Opposition to the Wrath of God, mentioned in the next Verse. And so it will signify that Perfection of God, by which we are more immediately justified. Let it be any, of all these (as indeed they must all concur,) they are revealed from Faith to Faith (from one Stage of Divine Discovery to another, according to the several Measures or Periods of Divine Revelation; or from the Faith of the old Testament, to the Faith of the New; or by Faith (objective, in the Divine Report) to (Beget) Faith (subjective) in us. Or, therein is revealed the Righteousness of God (which is) from Faith to Faith; from Faith in the Beginning of it, to Faith in the Continuance of it.) But all allow that the Matter of the Divine, supernatural Revelation is there asserted. And, on the contrary, the Matter of natural Revelation, as the Case of the World now stands, in the next Verse. For the Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Men, who hold (or, as holding) the Truth in Unrighteousness. These Gentiles then, that may see so much of the



Wrath of God, in the World, have no revealed Certainty of the Pardon and Forgiveness of this Ungodliness and Unrighteousness that is in the World. And so they are not proved with a Promise or Covenant of Pardon and Life, set before them; at least, they are not immediately so. The Tryal is rather made (in the Patience of God) what Steps they will take to draw nearer to God. What they will do, to relieve themselves under any of their Miseries and Calamities, and to gain all that Favour and Compassion, that his kinder Providences do bespeak. So the Apostle seems to state their Case, *Acts xiv. 16, 17. Who in Times past, suffered all Nations to walk in their own Ways (without a supernatural Call back again; ) Nevertheless, He left not himself without Witness, in that He did (them) Good, and gave us Rain from Heaven and fruitful Seasons, filling our Hearts with Food and Gladness. He testified his Goodness, to induce them to restrain (as much as they could) from sinning against Him from Time to come, whatever the Issue would be of Sin past. They need not to have added to the Score. So Chap. xviii. 26, 27. And hath made of one Blood, all Nations of Men, for to dwell on all the Face of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitation (and hath extended their Bounds till now;) that they may seek the Lord, if haply they might feel after him, and find him. Tryal is made of their natural Powers; or of such*  
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moral Powers, as God, in this State of Nature, has bestowed upon them. Though they are not so proved, as they are, on whom the glorious Gospel hath shined; yet proved they are in this dark State. They shall not be able to say, that God absolutely foreclosed all nearer Approach to him. They are invited to Grope (while they are thus in the Dark) and to feel and reach out their Hand, if so be (haply, or peradventure) *they might find Him*, in a nearer Access to them. What the Issue of this Probation actually is, we need not now inquire. But the World is stated in due Circumstances, in Reference to a Judgment to come. Then,

2. There are those, that have the Light of the Gospel among them, but have *not believed unto Righteousness*. These are tryed in a fuller Sense, and to another immediate Issue. Their Circumstances and Relation to another World (so far as the Gospel states the Case) are immediately mutable. They may be immediately *translated from Death to Life, from the Kingdom of Satan, to the Kingdom of the Son of God*. Tryal is made, what they will do for Peace, and Pardon, and everlasting Reconciliation with God. An inestimable Prize is immediately put into their Hands. Then,

3. There are those that have so received the Gospel, as to have believed unto Righteousness, or Justification; for it may appear that (*divine*) *Righteousness*, is sometimes the same

as *Antinomians*, *Justification*. As *2 Cor. iii. 9*. The *Ministration* (or Ministry) *est dux iniquus*, of *Righteousness* (or Justification) is set in direct Opposition to the *Ministration* (or Ministry) *est iniquus*, of *Condemnation*. Now they that have believed to Righteousness or Justification, have therein obtained Remission of Sins, and Right to Life, called, thereupon, *Justification of Life*, *Rom. v. 18*. The Probation then of these justified Persons, is of another Kind from that of both the former. They are not tryed, as to what they will do in order to their Pardon, Reconciliation with God, and Right to Life. These Things they have obtained already. But the Tryal that is made of them is, how they will gratefully acquit themselves in their new State; how they will improve the Grace they have received, how they will walk worthy of their Lord, and their Heavenly Vocation, and gain a farther Meetness for the blessed Life to which they are intitled, or an higher Degree of Glory, when their Lord shall call them to an Account. And in this Respect, and on this Ground, their holy Services and Acts of Gospel Obedience may, suitably enough, be called into View at the great Day of Scrutiny, before the universal Judge. And the Persons themselves having, at the Beginning of this their Probation State, been justified by Faith in the Mediator's Blood, may, at the End of it, be said to be *judged according to their Works*. In their justified State, their Obedience, as well as their Persons,



sons, is accepted in the Beloved; and, for his sake, set down to their comfortable Account, at the Day of the Lord Jesus. Thus they that receive one Talent (in the Light of Nature;) and they that receive two Talents (in the Light of Nature and of the Gospel,) and they that receive five (in the Receipt of all those spiritual Blessings, that are in and from Christ Jesus) are intrusted with them by way of Tryal, and are commanded to *Occupy*, in order to the Lord's Coming. Though the Ground and the Issue of their Tryal is very different, and though we should suppose, that the State of the Justified is truly Permanent and Indefeazible, yet their State of Probation is not abrogated thereby. Their Mortification of Sin, and abounding in the Work of the Lord, may still be encouraged and excited by the Proposal of a great (or even greater) Reward (that of five Cities) at the Day of their publick Account. And thus the Angels, though in a higher Sphere, and well established in their Rectitude and Holiness, may yet be so proved, as to have their Ministries and Acts of Loyalty encouraged by the Prospect of a future and farther Reward. Not only their Gratitude, but their sacred Ambition may yet, in the Divine Government, be quickned and stimulated. Probation may be made of their Powers, their Virtues, and dutiful Exploits, in order to their Praise, and Honour, and Glory, in the Day of their Appearance with the

universal Judge. And That that leads to such a Surmize, may be such Consideration as this.

(1.) They are not yet in their ultimate State. They are therefore, in some Respect, *viatores, in transitu*, in their Way and Passage to their ultimate State. Which State will commence at the End of their Ministry; and so, may well be now set before them, and proposed unto them, as the Motive to, and Crown of, their faithful Works and Services.

(2.) They are Attendants upon those that are Probationers; and it may be a Means to incite them to all condescending, compassionate Services, to remember, that they themselves also are Fellow-Servants, Fellow-Travellers, towards the same ultimate End, and Fellow-Helpers towards the final Kingdom of God.

(3.) They are now Ministers to the Mediator, in his Kingdom, and for his Subjects. In their primitive State and Station, they served the Creator. Nay, in case the Creator proposed to them (in that State of Probation) their Submission to his Son in the Capacity of the Mediator, yet still their Submission thereto, and Compliance therewith, was Obedience to the Creator. Now they are turned over to the Mediator's Jurisdiction (*who is Head over all Things to the Church*), and him they faithfully serve from the Time that his Mediatory Office towards the World, began, till the End of the World. And therefore, as the Mediator is able, we may suppose also, that He

He is not either unrighteous, ungrateful or ungenerous to forget their *Work and Labour of Love*; but will certainly render to them a sufficient (yea, redundant) Recompence of Reward, at the Consummation of all Things.

(4.) They seem, thereupon, to be placed in a State and Posture for a future Account. It should seem that the Judgment of the last Day, does not Concern our World only. The Apostle writes to the *Corinthians*, 1 *Ep.* vi. 2, 3. *Know ye not that the Saints shall judge the World? Know ye not that we shall judge Angels?* Angels then are to be judged, as well as this World; and that, in the Audience, and with the Consent (or concurrent Judgment) of the Saints. The Angels here are generally (if not universally) supposed to be the fallen Angels. It is taken for granted, that the good Angels need not, or are not capable of being judged at the great Day. But it is not duly considered, that they also may now be in a probatory State; *i. e.* in a State of probationary (or preter-natural) Obedience (*i. e.* something beside and beyond the original Law of their Nature) in the Way to their highest Remuneration and ultimate State. They serve the Mediator in his Kingdom, and in the Design of his Love to his Subjects, and in the Execution of his Revenge upon his malignant Opponents. They serve those Saints, that are here said to judge the World, and to judge Angels. The Saints cannot be the principal Judge. They know not the Obedience,



bedience, the Services, the Atchievements of these Angels, any farther than they are informed. It may be proper to the Design and Business of that Day, to the Glory of the Redeemer (*who will come to be glorified in his Saints, and admired in all them that believe*) and to the Commendation of the Angels themselves, and to the Joy, and Admiration, and Gratitude of the Saints (in and towards the Redeemer) to have all the Ministry of the Angels, from first to last, unveil'd and laid open before them. Herein will be a Prospect of the Mediator's Wisdom, Care, and Love, which should not be always concealed from those that are so deeply involved and concerned therein. And it cannot but be supposed, that the great Day, when Angels and Saints, with their common Judge, shall meet together, will be a very proper Season for the grand Revelation and Discovery. And so, as now, to the *Principalities and Powers* above, is made known by the Church, *the manifold Wisdom of God*; so then, by the whole Scene of the Ministry of these *Principalities and Powers* above, will be reported and displayed to the Church, the Kindness of their Mediator, and the unwearied Condescension, Circumspection, and Diligence of those great *Principalities and Powers*. It is meet that such a long and faithful Ministry should be brought to Light, and crowned before Men and fallen Angels. Men received the Benefit, and should return the Praises to Him that appointed their Ministry,

Ministry, and their Thanks to the Ministers themselves. They have little of our Knowledge, Love, and Gratitude now, it is meet they should have in them. Perhaps, it is proper, that their kind Offices should be concealed from us now, lest we should (with St. John upon the Reception of the Contents of the *Apocalypse*) give them the Worship that is not fit for them to receive, or for us to render. But it seems meet, that at that Day, we should be acquainted with all their good Will, and the Fruits of it, when we shall be out of Danger of Idolatry, and shall also be obliged to live with them, in inviolable Love and Friendship for ever. And then, as with us, the Judge of the Court is not the only Judge of the Cause; but the Jury must give in their Sense and Sentiment of the Case; so, possibly, the Judge at that Day, may allow his Saints a Leave and Liberty to determine (in Reason and Conscience) the Case of so faithful a Ministry. And they must be constrained, upon the Hearing and Cognizance of the whole Carriage and Conduct, to bring in (with loud Acclamation) their unanimous Verdict (which the Judge himself will Ratify and Pronounce) *Well done, good and faithful Servants, enter ye into the Joy of your Lord!* And whether, in Correspondence hereto, some Sort of probatory State may not be allowed (though seldom or never asserted, or supposed) to the diabolical Spirits themselves, may be rationally considered: How far they  
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are capable of a Probation, will be a Difficulty. Yet they are not in their ultimate State. Nor yet are they tryed with a Covenant of Reconciliation and Peace. The Curse of God is irreversibly passed upon them. They are Prisoners of Despair, shut up to the final Judgment and Execution. But they are the Mediator's Prisoners. They are delivered over, with the rest of the Dominions of God, into his Hand. It belongs to his high Office, to wear the *Keys of Death, and of Hell*, and of all the invisible Worlds. But though they are Prisoners, yet their Prison is large, and their Chains are long. They reach as far as this Globe, and all the Inhabitants, in all the Circumference of it. It may, therefore, probably be said, that Tryal is made, how they will Deport themselves towards the Mediator and his Interests in the World. Whether they will prevent or procure a forer Condemnation, than their first Sin brought upon them, and an Accession to their primitive Punishment. It is true, the Mediator is to *bruise the Serpent's Head*; but that is, because *the Serpent* detains those as his Prisoners, that are the Mediator's Purchase. Would He but readily resign them, there would be no need of *bruising his Head*, upon that Account. Surely, there is no need (any farther than his inveterate Malice amounts to) that He should augment his Sin and Guilt, throughout all Generations. He might be confined to the infernal Abyss, without the Liberty that is now allowed him. But the Allowance



ance of it seems to intimate some Sort of Probation, while the Mediator's Affairs are carried on in the World. At the End of which, they also shall be called to an Account, for what they have done, in all Ages, against the Mediator's Church. And then shall be brought to pass the Saying, that is written, *Know ye not, that the Saints shall judge Angels?* even these Angels? (as the common Interpretation carries it) when the Judge appears (the Affairs of this World being then to be looked into, and opened before Men and Angels) they may be first called to the Bar. They were first in the Transgression; they made Work for the Mediator; and occasioned his Coming into the World, to oppose them, and to rescue out of their Hands, *a Seed that should serve him*: Being brought to the Bar, the good Angels may justly impeach them, and open all the Scenes of their Sin and Villany, from the Beginning of the World, to the End of it. As they were, of old, the *Accusers of the Brethren*, it will be but meet and just, that *their Brethren* (who have so well known their Designs) should accuse and implead them, before the Judge and the Brethren, who are now to be treated, as the Brethren of the Judge. It will redound to the Honour of the Mediator, to have all the Plots, Machinations, and Stratagems of Hell, against Him and his Servants, laid open to the Bottom. His Care, and Vigilance, and Love, will be made the more illustrious thereby; together with his Wisdom  
in

in defeating them, and retaining the Mischief upon the Contriver's own Head. The Diligence, Kindness, Prudence, and Faithfulness of the good Angels, in opposing and confronting them, will be made conspicuous and admirable. The Wonder and Amazement, the Love, and Joy, and Thankfulness of the Saints will overflow, at the Sight of the Care, Favour, and Labour, that has been bestowed upon them throughout all the Ages of the World. Thro' all that Time, has the Mediator been in a militant State, Station, and Posture for them. And it is not meet, that such a long Tract of military Service, and of His unwearied Vigilance, Prudence, Power, and Compassion therein, should be concealed from them, in the Day, in which He comes on purpose, *to be glorified in his Saints, and admired in all them that believe.* And when the Plots, Policies, and Exploits of these Angels shall be opened by those that well knew them, they must stand Speechless, as being convicted and condemned by their own Consciences. What then have the Saints (the Jury) (who have experienced a great deal of their Malice, and Power, to their own Sorrow, many a Time) to do, but to bring in their Verdict, *Guilty, Guilty?* and thereupon to concur with the Judge, in the Sentence He pronounces, *Go ye cursed (doubly cursed!) into the everlasting Fire, prepared for ye from the Foundation of the World!* Now this leads to another Question.

## QUERY XXVI.

*Whether we should not suppose, that the ad-  
judging of Men and Angels, to their ul-  
timate State, will be determined by the Re-  
spect, or Disrespect, that has been shown  
to the Mediator and the Fruits of his Of-  
fice?*

**T**HE Son has glorified the Father, and  
the Father is resolved to glorify Him.  
To that End, he has most highly exalted him;  
and given him a Name, above every Name,  
that at his Name, every Knee should bow.  
That Office, that is the Product of eternal  
Wisdom, Counsel, and Love, is to be (one  
Way or other) magnified in Heaven, Earth,  
and Hell. The Fate of all the probationary  
Worlds (so far as we can know,) must hang  
upon the Homage or Opposition, that is made  
thereto, or to the good Effects of it.  
I say, to the Fruits or good Effects of this his  
Office; and that, for the sake of the Un-evan-  
gelized, Pagan World. We cannot say, that  
there is a direct Disrespect to the Mediator and  
His Office, where He is altogether unknown  
and never heard of. But there is Disrespect to,  
and Neglect of, the Fruits and Effects of his  
Office. The Patience under which they are  
placed, the Goodness and Bounty of Heaven,  
with which they are treated, are some recon-  
ciling Measures, by which they are invited

nearer



nearer to God; and these reconciling Means and Measures may well be supposed to be Fruits and Effects of the reconciling Office. And, according to their Department towards these reconciling Means and Measures, may it be reasonably supposed, they will be judged at the great Day. The pure Law of Innocence (that has already condemned the World) seems not to be the Rule of Judgment to sinful Mortals, at the last Day; but rather that Law of Mercy and Goodness, that through the Mediator's Office, was communicated to them; and was to lead them to Repentance.

In Reference to the evangelized World, the Case is clear. Submission to, and Acquiescence in, his Person and Office is comprehended in that Faith, that is the immediate Means of their Transition from Death to Life, and their Gospel-Title to Justification and Acceptance with God. And it is Respect and Deference to the Lord Christ, that animates and ingratiate (as I may say) that Obedience and Service, that redounds to their comfortable Account at the great Day of their Appearance in Court. *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.*

Accordingly, it is Refusal of Submission to, and Acquiescence in, the Mediator's Person and Office, that highly constitutes that Unbelief, that continues the Curse of God, upon sinful Mortals, and excludes them from Reconciliation and Justification of Life. *He that*

*that believeth not (on) the Son, shall not see Life, but the Wrath of God abideth on Him.* And the want of Respect and Deference to the Lord Christ, in such Kindness to His Members as He has prescribed, and they stand in need of, is assigned by Him, as the Reason and Ground of His Rejecting them out of His Favour and Kingdom. *Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

The obedient Angels have been His Servants in His mediatory Kingdom. They have ministered, at His Command and Appointment, to the Heirs of His Salvation. And, probably, they have longer been employed therein, and served the Mediator thereby, than they served the Creator, according to the Law of their primitive Station. And so, it is rational to suppose, that it is this (Preter-natural) Obedience to the Mediator, that will be alledged, as the Reason and Ground of their being adjudged to their ultimate Felicity, in Communion with the Mediator and His Saints. Such a long, faithful Obedience to Him, and kind Service to them, has a Sort of natural Congruity, to be admitted, as a Ground of Remuneration from Him, and perpetual Love and Friendship from them.

Then the Refractory Angels seem sensible that Punishment will be inflicted on them, by the Mediator Himself. *I adjure thee by God* (says the evil Spirit) *that Thou Torment me not,*  
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*Mark v. 7.* And, *art Thou come to Torment us before the Time?* Intimating, that there will be a *Time*, wherein they must be *Tormented* (or in an extreme Manner, penally treated;) that *That Time was not yet come*; that when it was *come*, they must be *Tormented* (or so penally treated) by Him. He would be Inflictor of the Torments, He must *bruise* and grind *the Serpent's Head*; and that, upon the Score of *the Serpent's* Enmity and Hostility to Him, His *Seed* and Interest. The Mediator's Infliction and Wrath is the ultimate Torment of Hell, both to the Original, and the Accessory Inhabitants there.

The Creator did, at first, treat the intelligent Creation with such Light, and Rule, and Love, as was suitable to the different Nature, State, and Capacity of such His Creation. He gave to Heaven and Earth, such Law as was agreeable to the original, probationary State. Upon the Entrance of Sin into Heaven and Earth, and the Conclusion of that State, Judgment is given forth, and Execution is made, according to the Sanction of such Law, so far as is consistent with other Designs that are to be pursued. Upon this Alteration of Affairs in Heaven and Earth, Things are to be set upon another Foot, and cast into a new Method and Model. *The Father loves the Son*, and gives all Things up into His *Hand*. And so, *the Father judges no Man* (and indeed, no one, as it should seem, immediately



mediately, by Himself, and by the original Law of Innocence) *but hath committed all Judgment* (the universal Jurisdiction, both in Heaven and on Earth) *to the Son; that all Men* (and all Persons, in all Worlds, so far as Scripture-Revelation reaches) *should Honour the Son, as they Honour* (and should have honoured) *the Father* (in his Oeconomy and Jurisdiction.) *He that honoureth not the Son, honoureth not the Father that hath sent Him;* and committed to Him all this Jurisdiction and Administration. So that now, the Inhabitants of Heaven and Earth must stand or fall by the Breath of His Lips. 'Tis Homage paid or refused to Him, in this Office of Plenipotentiary of Heaven and Earth, that is the Point, on which their eternal Life or Death (in the ultimate State of it) assuredly depends.

#### QUERY XXVII.

*Whether there may not be, sometimes, solemn Conventions of Ministerial Spirits, for the receiving of new Orders and Commission from Heaven?*

**B**Y Ministerial Spirits, I mean here, such as are employed in Ministry and Service for God, or the Mediator, about and towards this World. This Ministry and Service may be either Administration of Mercy, or Execution of Judgment. In Administration of

Mercy, it is very probable, God makes use only of His good Angels. In Execution of Judgment, we find He makes use either of good or bad. When either Prosperity, or the Life, or the Soul is forfeited into God's Hand, He may employ what Agents He pleases, to take the Forfeiture, and seize the Thing forfeited. Evil Angels love to do Evil. Possibly, according to the penal Sanction of the Law of Nature (usually called the Curse) the Devil had been the ordinary Executioner of it. As He brought Sin into the World, He might have inflicted Death too, *the Wages of it*. But the Mediator comes and (by His bearing the Curse) *destroys Him*, that (thereby) had *the Power of Death, even the Devil*. The Devil (through his Malignity to God and Man) loves to destroy both Soul and Body. And is willing, therefore, to be employed in spiritual Judgments, or in such, as wherein Sin is included, or of which it is the usual (if not necessary) Consequent. In such Judgments, it is most probable, that only evil Spirits are employed. So it is said, that an *evil Spirit from God troubled Saul*; 1 Sam. xvi. 14, 15, 16. It may seem to be, not merely an evil Temper or Disposition of Body; but an evil Angel, that raised that ill Temper and Disposition in *Saul*, that had like to have been the Death of the musical Physician, that was applying his Remedy thereto. The same Spirit is there called (*ver. 15, 16. according to the Original*)

Original) an *evil Spirit of God*. As a created spiritual Being, He was God's Spirit, or a Spirit that belonged to God. As a *Minister* of penal Evil (especially Moral, to which criminal Persons may be resigned, in the Judgment of God) He was one of God's evil Spirits.

The Ministerial Spirits, mentioned in the Question, may be either good or bad. Bad Spirits are Ministers to the Divine Justice. And as such, they may sometimes have signal Work to do, for the great Governour of the World. Concerning both Sorts of Spirits, it is inquired, whether there may not, sometimes, be solemn Conventions or Assemblies of them, before God, to receive Instructions and Commission in and about new Work and Business, that is to be accomplished?

We cannot suppose, that all the Angels, either good or evil, are employed at once, in and about the Affairs of this World. They are too many, to be all of them, of either Sort, conversant here below. Nor is it meet, that they should all, at once, leave their proper Seats and Habitations. Though all, or any, of the holy Ones, are ready and willing to Minister to the Servants of God, at His Command and Appointment; yet it may well be supposed that they do so successively, and by certain Numbers at a Time, and not all of them together and at once. There may be certain Companies more usually and frequently employed, or there may be a constant and regular



Succession of them. And when a certain Company or Squadron has finished the Service and Business appointed them, they may unite and appear in the Divine Presence, to receive farther Orders and Instructions. Because we are out of Sight and Audience of these great Ministers of the Heavenly State, we are apt to Surmize, that all Things are transacted (as it were) in Silence and Solitude among them. The Directions and Commands given them, we are apt to fancy, are made by secret Whispers and Suggestions to their Minds. When State, and Order, and Solemnity, becomes so great Potentates, Courts, and Thrones, Councils, Sanhedrims, and Judicatories, may not ill be seem such *Principalities and Powers*. Solemn Conventions, or Convocations of these Ministers, for Consultation about their Affairs, and Distribution of their Work, may not be unsuitable to the Court of Heaven. The Divine Majesty does not always act by Prerogative, or according to the Plenitude of His own Perfections. He can easily govern the World, without the Ministry of Angels, if He pleases. But He will put on the Habit (or Habitude) of an August Prince, that has all Manner of Servants to fulfill His Pleasure. And so, having them about Him, He will treat them according to their Natures and Capacities, and the Use He is pleased to make of them. Accordingly, there seems to be some Hint given us in Scripture, of these Ministerial Spirits meeting

meeting in solemn Assembly, sometimes, to receive the Orders of Heaven. Two Places are remarkable for this Purpose;

1. The first is the Report of *Micaiah* to the King of *Israel*, *1 Kings xxii. 19, &c.* *I saw the Lord sitting on His Throne, and all the Host of Heaven standing by Him, (that is, probably, all the Host that was then in Waiting and on Duty) on His right Hand and on His left (possibly, Those on the left Hand, were evil Spirits, one of which immediately undertook the proposed Service.) And the Lord said, who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said on this Manner, and another said on that Manner. And there came forth a Spirit, and stood before the Lord and said, I will persuade Him. And the Lord said unto Him, Wherewith? And He said, I will go forth, and I will be a lying Spirit in the Mouth of all his Prophets; and He said, thou shalt persuade him, and prevail also; go forth and do so.*

Here is now a great Affair concerted; the Fall of a Prince, in the Wars at *Ramoth-Gilead*. The Governour of the World gives His Servants Leave, or calls them, to consult by what Means the Prince may be most effectually drawn into the Hazards of War. Their Wisdom and Prudence is tryed in the Consultation. The evil Spirit proposes an effectual Method, and has the Order (in the just Judgment of God) to put it in Execution.

It will be readily said, that this was only a Vision, or visionary Representation to the Prophet's Mind or Imagination.

But it will not be said, that the Issue of this Representation was a Vision; that *Ahab's* Prophets were a Vision; that the *lying Spirit* in the Mouth of his Prophets was a Vision; or that *Ahab's* Ascent to, and Fall at *Ramoth-Gilead*, was so. Nor do we always know what the prophetic Visions were. They might sometimes be by Virtue of such a Faculty, that with us, is called the *Second Sight*, by which Persons can see Spirits, and their Transactions in the Air. Their Prospects might sometimes be the real Operations and Converse of Angels, which they were enabled to behold. Or if it were a visionary Representation, in Allusion to Courts and Councils here on Earth, yet it might be truly Typical and Representative of the Real, August Conventions and Transactions of the Ministerial Spirits in the Heavens, or heavenly Regions. Which may be confirmed by the other Passage.

2. The second is the Report, which we have, *Job* i. 6. *Now there was a Day, when the Sons of God came to present themselves before the Lord, and Satan came also among them.* And again, *chap* ii. 1. *Again there was a Day, when the Sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.* This, probably, will, to many, seem more



more Historical, than the former. That *the Sons of God* here, are the Angels, seems fairly supposeable from *chap. xxxviii. 7.* where they are said to *Shout* at the Creation of our World. Now there are said to be *Days*, in which these *Sons of God* came to present themselves before the Lord. Whether these *Days* were stated and periodical Seasons, duly returning in Course, or arbitrarily determined, or such as were needful upon the finishing of their last-appointed Work, we cannot tell. But on *these Days*, the Angels came to present themselves before the Lord. They came possibly, to give an Account of themselves and their Negotiations. For though God knew all very well; yet the Court and Ministry Above must, in some Measure know, how Affairs proceed below. Or they come and present themselves, in order to receive new Instructions and Commands. It cannot be supposed, that they know the whole Design of Providence, from the Beginning to the End; or all the Work that they are to do to the End of the World. They must receive it by Parts. And they may have a large Portion of Service committed to them, at a Time; yet it is meet, that when it is accomplished, that they should present themselves for more. With these *Sons of God*, the infernal Adversary comes too. Possibly, not one alone; the specific Name may stand for a Multitude, of the Sort. Or the Head may include the Members. The Devil

Devil and His Angels might *present themselves* with them at the same Time. Or the Prince alone might come, to learn what Service there was for him; knowing he could easily give Order to his Angels and Servants to execute it. Satan is so proud, he would fain pretend to be still one of *the Sons of God*, and intrude himself, as far as he can, among them; though he has, long since, forfeited that Character. He is so impudent, he would still *present himself before the Lord*, as if he were one of His Sons and good Servants. But he knows that there is Work of Judgment to be done in the World. Work of legal Punishment upon the Unrighteous; Work of Chastizement and Correction upon the Saints of God; and he will come to see, what Portion shall be assigned to him; and he finds enough committed to his Management. And he is so intent upon it, that there must be the Power of God, and the Intervention of better Angels to limit and restrain him.

Our Ignorance about the Particulars and Circumstances of such Conventions as these, makes us refuse the History, and turn all into Allusion and Allegory. We know not how and where, the good or evil Angels *present themselves before the Lord*. We know not how the Lord notifies His Mind and Pleasure to them. Nor do we know how He does it, in case there be no such Conventions, and solemn Presentations of themselves before Him.

We

We know not what Occurrences and Transactions there may be in the High, Heavenly Regions. We know not how near Satan may come to (though not into) the Regions of Glory. We know not what Converse he may have with Angels themselves. If the Devils are supposed to seize the Souls of wicked Men departed hence (as Angels to conduct the Spirits of the Just) we know not how far they may convey and carry them, to the Prospect of the Judge's Tribunal. What a formal Process there may be, with, and towards the Spirits of the Deceased, *we know not now, but shall know hereafter.* What Barriers there may be, in the Concamerations of Heaven, to which Satan may approach, to know the Counsels of Heaven concerning his own Work, and the Dispositions and Appointments of Angels, in the Days of their Appearance before God, for that End, we know not now; and so, will not pretend to inquire.

#### QUERY XXVIII.

*Why the Good Angels, in their Ministry, appear not now, as some Times they have done?*

**T**HEY have appeared in former Ages of the World. Possibly, had conversed frequently and familiarly with Man in Innocency.



cency. We read little or nothing of their Appearance before the Flood. After *Abraham's* Time, and the establishing the Divine Covenant with him and his Family, they came often to the Patriarchs; as if they were Attendants on the Covenant of Grace. About the Saviour's coming into the World, and at the remarkable Occurrences about His Person, they appeared. In some Cases, about the first spreading of the Gospel, they visibly concerned themselves, and seldom since.

If we may believe the Collections of Mr. *Glanvil*, Dr. *More*, and diverse others, and indeed the Records of most Ages and Nations, it should seem, that the diabolical Spirits, have, since that Time, appeared much more frequently than the *pious* Angels. And yet, surely, *their* Love to us is not less, nor their Ministrations to us less constant and faithful than formerly; nay their Affection to, and Union with us, should rather seem enhanced, since the Saviour's Removal to their World. The Case seems Mysterious; and shews that we are very incompetent Judges of Divine Appointment and Determination. Surely, we cannot say, that the greater Wickedness of the World, is the Cause of their Refusal to appear. Their Appearance would contribute much to the Reformation of the World. And there have been, in all Ages, Persons of eminent Piety and Devotion, to whom, one would think, they might have appeared.

Nor

Nor can we say, surely, that, since the Ascension of the Saviour in our Nature, they pay such Respect to our Form and Figure, they are loth to put it on; whereas the wicked Angels, out of Envy and Malice, would fain debase and debauch it, by appearing therein. For, we should rather suppose, that they would be ambitious to appear in the Form and Habit of that Nature, that the Son of God hath put on, and carried to Heaven.

We must therefore rather suppose,

1. That *Life and Immortality is brought to sufficient Light to us by the Gospel.* Their Appearance formerly might be a Means to supply the Defect of other Revelation. Ocular Evidence of the Existence of another Life and Inhabitants therein, might then be more needful. Now we know, that the Mediator is *risen from the Dead*, and gone to His Glory. And the Stars may well disappear, when the Sun it self is got above the Horizon.

2. We are now to be abstracted from Sense and Sight; and trained up to the Life of Faith and Things unseen. Did Angels now appear, they might be Means of tying us down to Things below. Such sensible Converse might make us think, *it is good to be here*; and so (instead of promoting) prevent our Desires, Hopes, and Motion upward; and hinder our Love and Longing towards their World.

3. We might be in Danger of paying them too much Respect and Reverence; more than  
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is meet for *us* to give, and *them* to receive. If the *Apocalyptic* Apostle was overtaken that way, much more obnoxious should we be to such ill Practice. Humble Spirits they are; willing to serve us, without any Appearance to receive our Thanks and Acknowledgments. Holy Ministers they are; desirous that God should have the Glory of their Labour and Service. *Worship God*, said the Angel to the Apostle, that was fallen at his Feet. If there be those, that now Worship them, when they do not appear to receive any Homage, what would they do, if they did frequently appear amidst their kind Ministrations? And, indeed, who knows; but the Fore-knowledge they might have of the excessive Veneration, that would be paid them in the Days of the Apostasy of the Gospel Church, may be a great Reason of their refusing to appear in Gospel-Times?

Besides, we are not meet to converse with the Inhabitants of another World. Their Access to us, and Presence with us, and Departure from us, discomposes our Spirits, and ruffles our Nature and Frame, and indisposes us for receiving any Benefit by their converse.

But (now I think on it) possibly, the great Promise of the Gospel, is to supersede the Apparition of Angels. For their Appearance (to those that were religious) was usually for one or other of these Ends; *viz.* either to bring  
good



good News; or to direct them in Duty or Business, or to encourage them in their Way and Work. All this does that Holy Spirit, that is greater than Angels. He reveals to us the Counsels of Heaven, that are for our Glory. He Guides us in the Way we should go, and is the Comforter of the Saints. They that have Communion with Him, need not the Apparition of Angels.

But though we see not them, they see us, and are acquainted with our Ways and Practice. They see our Sins, and doubtless are displeased and grieved thereby. They may justly (one would think) be weary of their Service, through the Sins and Miscarriages of those they serve; and may wonder at the Sovereignty and Goodness of God, that will appoint them to wait on those, that are so unworthy, so sinful and ungrateful. The Apostle seems to recommend Decency in Carriage and Habit to the Church of *Corinth*, and that, *because of the Angels*. As if the Angels came to Church, and were present in the sacred Assemblies. It is hard to think, they come to learn any Thing there; they know more than the Preacher can tell them. But they may Delight to hear the Mediator's Name, and Office, and Love recommended to those, that so greatly need Him. They will rejoyce to see Conversions made, and Souls turned to God in Christ. Which should instigate the Preacher to Study and Pursue, that  
holy

holy Work, that gives Joy to the Angels of Heaven. Besides, they have their Care and Charge there. The Persons, they must attend, come there for their Advancement in Holiness and Grace. The Preacher himself (if he be an Heir of Salvation) has his Attendant Angel or Angels there. They will be glad to see Him do his Work well; glad to see it prosper and succeed, to the bringing of many into their *marvellous Light*. But how ashamed may They well be of us, and all our Ministrations! How ignorantly, unbelievingly, and heartlessly do we speak of the Affairs of God, and of Their World, and Work, and Joys, and of the Things that They see and feel! O why were not Angels made Ministers of the Gospel? They would preach at another Rate than we can. They would Report the *Mysteries of the Kingdom of God*, in a far better Way, than we can; as Eye, and Ear-Witnesses. But we speak, like Strangers to the Things we speak about. Heaven and Hell are open to their View. But we must preach by that *Faith*, by which we are *to live*; and *to live* by the same *Faith* with our Neighbours. This *Treasure* must be committed to *earthen Vessels*, that the *Excellency of the Power* may appear to be of God and not of Men.

We will not stay to enquire, whether every human Person (Man, Woman, or Child) has a several Angel, as a peculiar Guardian? The Question is of no great Importance. Should

Should it be affirmed, it will afford no good Consequence for the worshipping of that Guardian. He is still but a Fellow-Servant, Worship is still due to that God, who appointed him, and whose we joyntly are, and whom we should joyntly serve. We cannot well suppose, that the Angels have no distinct Charge at all; or that they are only indifferently and promiscuously commanded to take of the Church of God. If so, many may chance to be employed and concerned about one Person, or about one Part of the Church, while others are neglected. What is every Body's Work, (we use to say) is no Body's. And that may have its Truth among the Angels, unless one could be every where, or could mind all Things at once. If they distribute their Work among themselves, still one will have a peculiar Care, distinct from that of others. It is usually judged by Divines, that there are distinct Presidents of Provinces and Churches; and why not Guardians of Persons too? Must we suppose, that one Man has a several Angel for his Curator, each Day in the Week, or each Hour in the Day? If a Stranger has the Care of me to Day, how does he know the Providence, that was exercised towards me Yesterday, or last Week, or last Year? or how to carry on one uniform Train or Scene of Providence throughout the Term of Life, or a considerable Part of it? But be this submitted to the Wise and Judicious. In

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Scripture,



Scripture, we sometimes find one Angel concerned about or against many Persons; and many for one. And yet one may have a distinct Care and Cure from that of others. But let that be as it will. We shall descend to no more Inquiries about the happy Angels and their World; but proceed to such as more specially relate to the World and State of those evil Spirits, that are usually called Devils. And so the first Inquiry must be,

#### QUERY XXIX.

*Where Hell may be supposed to be; or the more stated Place and Residence of those Angels that are Cast out of Heaven, and that we call Devils?*

**W**E need not trouble our selves about the Philosophical Inquiry, how Spirits may be said to be in a Place. The Philosophers can easily puzzle themselves and others about the Notion of Place and Space. It is enough for us, that created Spirits are limited; that their Essence or Substance is not every where; that they are in one Place (or Part of Space) at one Time, and in another at another. The Scripture assures us, that the *Angels that sinned, have left their first Habitation*. Our Inquiry is, what or where their Habitation is now; their principal, stated Habitation (for they may be allowed to Wander,) and which

which is assigned them by way of Punishment (or the Place of their Punishment) and which we usually call *Hell*.

Such a distinguishing Person as *Aquinas*, will allow a two-fold Place of Punishment to the fallen Angels. The one he will call *Hell*, and the other, is the dark Air. *Angelis malis duplex Pœnalis convenit locus; Infernus pro ipsorum culpâ; aer iste caliginosus usque ad diem judicii ad bonorum Exercitium.* 1 P. Q. 64. Art. 4. Concl. This *Infernus*, or *Hell*, he would suppose, is the proper Place for their Punishment, and due to them for Sin. In the Air they are allowed to be, because there is yet some Work for them to do. They are not entirely fallen from all Usefulness in the Creation; (as he would suppose) but do promote or procure the Advantage of good Men, by the Exercises and Tryals they give them. So he (a little after) interprets himself. *Et hanc Procurationem boni humani conveniens fuit per malos Angelos fieri, nè totaliter post peccatum ab utilitate naturalis ordinis exciderent.* Though it may be said also, no Thanks to them, for any good they do to Mankind. Their Design, and the Tendency of their Temptations and Tryals, is for Evil. If any of the Tryals and Exercises, wherewith they attack good Men, do, in the Issue, turn to good, the Praise is due to Divine Grace. (*My Grace is sufficient for thee*) But upon these Accounts, the forementioned School-

man assigns two Places of Punishment to these evil Spirits. *Sic ergò Dæmonibus* (as he adds) *duplex locus Pœnalis debetur ; unus quidem ratione suæ culpæ, & hic est Infernus ; alius autem ratione Exercitationis humanæ, & sic debetur eis caliginosus aer.* The Air indeed may be called a penal Place, in Comparison with their first Habitation, out of which they are exiled. But still it will be questioned, whether it be a penal Place, in Comparison with That that he calls *Infernus*, or Hell ; or whether they may not be supposed to have some Relaxation of their Torment there ? The Exercise of good Men (which he means by *Exercitatio Humana*, as may be seen under that Conclusion) is not the only Reason, why they are permitted to be in our Air. They are Ministers of Divine Justice upon the wicked and incorrigible. They (probably) seize the impenitent Souls, that depart from the Body, and carry them to their own fiery Prison. They are permitted there to prosecute Counsels and Works, the Overthrow of which, will redound to the Mediator's Glory. The Schoolman assigns them the dark Air for their Residence ; as if they could not abide in That that is Light ; for which we should have had some Reason. And after all, where this *Infernus*, or Hell is (that is thus distinguished from the dark Air, and is supposed, the principal penal Place of these Angels) we are not informed.

Some



Some would suppose, that it is at and about the Centre of the Earth; thence we have the *Latin* Names *Infernus* and *Inferi*. And this Supposition, perhaps, will (in the Apprehension of some) be countenanced by the Hypothesis of modern Philosophers concerning a vast central Fire, which breaks forth thro' the *Vulcano's* of the Earth.

Others considering the late Discoveries made about the Comets, their Number, Make, and State, are apt to suppose they may be penal Receptacles for criminal Beings. They are sometimes extremely heated in and by their Proximity to the Sun. Insomuch, that were we to suppose a Comet, as large as the Globe of this Earth; and that Globe made of Iron, it would in its *Perihelium* (or nearest Access to the Sun) be heated to such an immense Degree, that it would scarce be cold again in the Compass of fifty thousand Years; as our famous Sir *Isaac Newton* computes the Case, *Princ. Phil.* p. 499. *Ed.* 1. And then they are thrown, (it may be) quite beyond the Regions of Heat, as far as (or farther than) *Saturn*. Whence Dr. *Cheyne* observes, that *these Blazing Stars seem not designed for the Habitation of Animals in a State of Happiness, nay even scarce of Animals, not under a State of Punishment. Philos. Princ. ch. iii. §. 23.* And concludes that Section with saying, *However, from them we may learn, that the Divine Vengeance may find a Seat for the Punishment of His Disobedient Creatures, without being*

*put to the Expence of a new Creation.* These great rolling Bodies were not made for no Use or Purpose. Prisons for Delinquents there must be. And since their Frame and Condition answers such an End; they are not irrationally thought to be so. And since this their Frame and Condition has of late Years been more discovered than formerly: And since wthal this is ingeniously conjectured to be their most proper Use; it may be the Design of Divine Providence to present these Atheistical, profligate Ages of the World, with the Prospect of convenient Prisons for rebellious Creatures, *till the Judgment of the great Day.* But what Sort of Criminals, and from what World transported, they are, we cannot yet learn.

An ingenious modern Author would inform us, that the Sun is *Hell*, and the Seat of the Damned. But where Demonstration or convictive Argument is wanting, an Hypothesis will pass but for Conjecture.

We will content our selves with Scripture-Simplicity, which seems to place it in the Air. Nor need we suppose, that the Air includes no more, than our Atmosphere, or a Space of about fifty Miles Distance, round our Earth. The Air or the Firmament (the vast Expanse, in which are, not only the Clouds, but such Luminaries as the Sun and Moon) will reach as far as the *fixed Stars*. And there may Hell be and the proper, penal Residence of those Angels, that are turned down out of Heaven,  
and

and their original Habitation there. Thus the Devil (the grand One) may be called, the *Prince of the Power of the Air*; i. e. the Ruler of the airy Dominion and Authority. And we are said to *wrestle*, not only against Flesh and Blood, *but against Principalities and Powers, and the Rulers of the Darkness of this World* (or the Rulers of this dark World,) *and against the spiritual Wickednesses* (or rather, wicked spiritual Beings) *which are* (what is not sufficiently remarked) ἐν τοῖς ἐπεσπαινοῖς, in *Heavenly* (or super-celestial) *Places*, Eph. vi. 12. If the Atmosphere of the Earth, if the Sun and Moon are supposed (in Scripture-Dialect) to be *in Heaven or Heavenly Places*, these wicked Spirits may be supposed to be above and beyond them. They may be above the planetary World, and yet not beyond the *fixed Stars*. They may have much Business and Power in the planetary World, and yet not be (as to the Body of them) mostly Resident (or most penally Resident) there.

The Bounds of our planetary World or System, is usually supposed to be *Saturn*; or, those *Satellites* of His, that in their ordinary Revolution, run beyond him. But there is vast Distance betwixt *Saturn* and the *fixed Stars*. So great is the Distance, that the Computation of Philosophers is scarce credible. The Computation (it may be) is usually made of the Distance from us to the *fixed Stars*. But if we subtract the Distance from us to *Sa-*



*turn* (which comparatively is but small) the Distance beyond that to the *Stars* will be vastly great. If we should take an old Calculation from *Gassendus* (*Institut. Astron. p. 105.*) they will be found to be remote from our Globe, at the Rate of nineteen thousand Semidiameters of our Earth. And a Semidiameter of our Earth will be reckoned about four thousand Miles. But our Moderns will enlarge the Distance.

One of the *Philosophical Transactions* (*viz.* for the Months, *March* and *April*; 1694.) will inform us, that a Bullet, in its swift Motion from a Canon, will take up, in travelling from us to the *Stars*, the Space of fifty thousand Years. Dr. *Cheyne* will tell us, that the Distance of *Saturn* from us, is but a Point in Respect of the nearest *fixed Star*, from the *Sun*. And though the Distance of *Saturn* from the *Sun*, will be reckoned much greater than our Distance is; (We being supposed to lye between the *Sun*, as the Centre, and *Saturn*, as the outermost Planet of the System;) yet the Distance of the *Sun* from *Saturn* will be reckoned inconsiderable, in Comparison with that of *Saturn* from the nearest of the *fixed Stars*. And (what may seem strange) the more curious and inquisitive Persons are after this Distance, the more they are apt to magnify it. Insomuch, that Mr. *Huygens* (who had good Glasses and was a great Observer) would seem to exceed all Belief; tho' his Computation is not refuted by Dr. *Cheyne*.  
But

But he will tell us (in his *Conjectures concerning the Planetary Worlds*; p. 154.) that such a Bullet, in its swiftest Progress, would spend almost seven hundred thousand Years, in its Journey betwixt us and the nearest of those *Stars*. What an incredible, unmeasurable Distance is here! should we now (at the utmost Stretch that we can make it) cut off the Time of almost an hundred thousand Years, for the Distance that there is between us, and *Saturn*; still there will remain six hundred thousand Years, for a Journey that Measures the Distance between *Saturn* and the nearest of the *fixed Stars*. Here will be Room enough for a vast Multitude of *Ethereal Inhabitants*. So well will Philosophy accord with Scripture, in allowing the fallen Angels to have their Residence in the Air (which Scripture does not distinguish from the *Æther*) and in the lofty, Heavenly (or super-celestial) Regions.

Besides, we see it is not the Course of Nature or of Providence, to leave large Tracts of Space, without something of Life, or some suitable Inhabitant or other. The Earth is full of Vitality in every Corner of it. The Natives of the Sea are various and innumerable. The Air has its visible Inhabitants, besides *ethereal Ones*, that some Sort of Persons, profess sometimes to see. It would be strange then that such vast Territories, as lye beyond our Planetary System, should lye void, and waste, and altogether uninhabited.

Besides,

Besides, if we would exclude Corporeal Light, there seems to be the Regions of *outer Darknefs*. The Light of the *Sun* is supposed to be so weak and faint at *Saturn*, that he wants, not only a *Ring round him*, but five (if not six, one being supposed yet Latent among the) *Satellites* (or *Moons*,) to Reflect the Light to Him. And the *fixed Stars* may be Remote enough, to afford no Light there. But how far these Diabolical Spirits are affected with Corporeal Light, we know not. If they are averse to it, it may be their Pain and Penalty to be in it; as some of them must, while they are persuing their Work, at all Times, in our Air. If they are pleased with it, it may be their Punishment to be confined from it; and these vast Territories beyond *Saturn*, seem the most Remote from it, of any that we can be acquainted with.

And from thence they may expeditiously pass to any Parts of our System, to Mind and Manage any of their Affairs there. If some of them are set in constant Posts, Provinces, and Districts here on Earth, others may easily and expeditiously pass from them, to carry Intelligence to, or fetch Instructions from, those that are above. The great Objection will be, the incredible Distance of those Regions. For at the Rate, that has been already mentioned, should one of these Demons travel from us, as far as *Saturn*, at the Rate of a Bullet discharged from a Cannon, he must be many Years in passing thither. To which I shall



shall only say, that we need not suppose the Distance so vast, as *Monsieur Huygens* (the largest Calculator) represents it. And that we are altogether unacquainted with the Motion of Spirits, though supposed to have their vehicular Bodies. Should we suppose them to travel but as the Rays of Light do, they might fly more than an hundred and thirty thousand Miles in a Second of Time, in the Space of one Pulse of an Artery; and might reach as far as the *Sun* in seven or eight Minutes. And how much swifter yet, they may travel, is impossible for us to determine.

As great as this Distance is, I can scarce think, that any intelligent, considerate Person will Exchange it, for Mr. *Whiston's* Fancy, in placing both Heaven and Hell within the Compass of our Air (or Atmosphere,) and within the Reach of fifty Miles from our Earth. In his *Dissertation concerning the Ascent* of the Saviour, on the Evening of the Day on which He rose from the Dead, he says, *When those good Men, that are to be received by Christ, into Heaven, at His second Coming, are yet said to meet the Lord in the Air, and so to be ever with him* (but it is not said, They shall be ever with Him in the Air, though they shall meet Him there) *Who can deny that this Heaven, whither our Lord ascended, from whence He had before descended, was the very same Air, which is so very often called by that Name in Scripture?* The Air in Scripture (as was hinted before) is not distinguished from  
the

the *Æther* or the Sky. The Air is usually supposed, in Scripture, to be the Firmament or the Expanse. And the Firmament or Expanse may reach as far as the Stars. *He set the Stars (as well as the Sun and Moon) in the Firmament of Heaven, to give Light upon the Earth, Gen. i. 17.* And there are the Stars of Heaven. Then it is added, *Who can doubt, but the Blessed Messias, with his good and Blessed Angels, have their Abode near that of the Prince of Darkness, and his wicked and impure Angels; since there is such a constant War between them; and since the Safety of pious Men, here on Earth, so intirely depends on the Protection and Assistance of Christ, and those Ministring Spirits of His, which are always about Him?* I was afraid, I had indulged Imagination too much, when I had supposed, that, possibly, evil Angels might have such an Approach, to the Heaven of the Blessed, that from thence They might receive some Signification of the Divine Will, concerning Work they had to do; but now we must suppose, that Heaven and Hell, the Abode of the Blessed, and of the Cursed Angels is near each other. And how near, we shall see, when he says (p. 297.) *And now I may venture to finish our Answer to the proposed Objection, (i. e. now he may venture to speak out) and to say, that considering the Premises, we have no Reason to think it strange, that our Lord Ascended and Descended more than once, during that forty Days*

*Days Space, between His Resurrection and final Ascension; since the utmost Height of our Air, as appears from the best Observations, is but about forty five or fifty Miles from the Earth; and though His ordinary Residence all that Time was in Heaven, yet is it very credible, that He several Times came down, and shewed Himself to His Disciples here on Earth.*

Heaven and Hell must be near to one another indeed, if they are so far from being fifty Miles asunder, that they are both within our Atmosphere, and within fifty Miles of our Earth. Was the Top of our Atmosphere the Heaven, into which the Saviour (at His public or final Ascension) is said to enter, and where He *sits on the right Hand of God, Angels and Principalities and Powers being made subject to Him?* Is the third Heaven only the Top of our Atmosphere? Are not the *Hebrews* wont to suppose, that the Starry Heaven is the second Heaven? And therefore that the third is beyond it? And therefore why must not the Saviour be supposed to go thither before His public Ascension, if He must be supposed then to ascend Heaven at all? And indeed, if He went to Heaven, in that forty Days Space, and Resided there all the Time, in which He did not appear to, or Converse with His Disciples, it need not barely be said, that *He Ascended the Evening of that very Day*, on which He rose from the Dead. He must Ascend and Descend several Times that very Day, on

†

which



which He rose from the Dead. He must Ascend to Heaven, as soon as He rose from the Dead, and before *He appeared to Mary Magdalene*; and while the Angels said, *He is not here, He is Risen*. Then He Descended for His first Appearance to that Penitent, Loving Disciple. Then at His Disappearance, He went to Heaven again. Then He Descended a second Time, and *appeared to the two Disciples*, that walked in the Country to *Em-maus*; and so Ascended again. Then He Descended, that He might *appear that Evening to the Eleven, as they sat at Meat*; and then, at His Departure, He Ascended again to Heaven. Since there must be so many Ascents and Descents, our Author was willing to Seat Him near enough to our Earth. If some other Region may be found out for the Saviour's ordinary Residence, in that forty Days Time, when He did not appear to, and Converse with His Disciples, besides the third Heavens, we may be ready to admit it. If He must go to the chief Heaven (as He did at His final Ascension) we have no Reason to place it in our Air or Atmosphere.

Then should we suppose, that the chief Residence of these Angels (the Hell) is in the *Supra-Saturnian* Regions, we may suppose also, that They may have withal the Possession of the Comets, as Prisons for Criminals, and for the Uses of the Divine Nemesis, or vindictive Justice.

And so it will appear, that our Globe, doth

ἐν τῷ πονηρῷ καὶ ὁδοῖ, indeed, *lye in Wickedness*, or in *the wicked One*, in the Suburbs and Frontiers of Hell; being surrounded with wicked Spirits in High, Heavenly, *Supra-Mundane* Regions. And still the Supposition will hold, that Divines are wont to make, *viz.* that *the Spirits of Just Men* are carried thro' Hell, or the Dominions of the Devil into their Heaven; and that, upon that Account they need (and are accordingly vouchsafed) the Company, Conduct, and Guardiance of Angels.

And likewise through these Territories may the Spirit of the deceased Saviour be supposed to pass. And so (whether Physically considered, it be Ascent, or no) in that State of Humiliation and Death, *He Descended into Hell* (though not to suffer any more, or farther there) even while He was going (with the Soul of His Deceased Companion, as we may suppose) to Paradise.

### QUERY XXX.

*How are the fallen Angels said to be cast down to Hell, and delivered there to Chains of Darkness, and so reserved to Judgment, 2 Pet. ii. 4. while, elsewhere, in Scripture, they are Represented as Wandring in the Air, and going to and fro upon the Earth?*

**I**N Answer to this, we must,  
 1. Consider what this *Darkness* is, to which they are said to be *delivered*. If it be  
 † Physical

Physical Darkneſs, or Privation of Corporeal Light; then, to be ſure, their preſent, ἰδιον οὐκινήριον, proper Habitation and Abode, is, in ſuch Reſpect, dark, diſmal, and obſcure; and it may be their Pain and Grief, to come into the *mundane* Light. Though either the Power and Providence of God, or their inveterate Malice and malicious Work may oblige ſome of them to come thither; yet thoſe that come thither, may be inconfiderable for Number, in Compariſon with thoſe, that are ſtill Chained or Confined to extreme, or *outer* or utmoſt *Darkneſs*.

If the Darkneſs be Metaphorical and Alluſive (as often it is in Scripture) then it will Import one or more of theſe Things; 1. Sin, 2. the Guilt of Sin, whereby they are bound over to dreadful Punishment. 3. Horror and Deſpair of Relief. 4. Miſery and Torment in themſelves; which they feel from the Wrath and Diſpleaſure of God, and the horrid Deſpair of their own Minds. All theſe may be the Darkneſs, to which they are delivered and conſigned.

2. Conſider what theſe *Chains* are, to which they are *delivered*; by which they are held faſt, and which they are unable to break. Theſe Chains will eaſily be allowed to be metaphorical Ones. According to the metaphorical Senſe of the Word, *Darkneſs*, they will be the Chains of Sin, of Guilt, of Deſpair, and Torment. And with ſuch Chains, they may eaſily enough be ſuppoſed to travel all  
over



over our System. The only Difficulty will be, how their Chains of Physical Darkness, will permit them to come and converse in our Physical Light. If they are restrained, by Divine Judgment, from such Light, they are not to be supposed to come there. But this Difficulty will be soon waved, by those that suppose that the Chains of Physical Darkness, are not here intended. That Physical Light and Physical Darkness are much the same to them. That our Light is not suited or adapted to their Powers; As *Episcopus* says, (speaking of the Prince of Them) *cui Potestas est aeris, id est, Tenebrarum; quia aer, nisi a sole illustretur, tenebrosus prorsus est; aut quia Lumen quod a sole accipit, non est Lumen Angelis proportionatum, sed veluti cecis, tenebrae merae; unde & Vinculis Caliginis adstricti servari dicuntur. 2 Pet. ii. 4.* So, it is possible, it may be; our Solar Light may be unproportionate to Them; and They may see no better with it than without it; whether that Text will prove it, or no. It should seem, by some Stories of Their Apparitions, that they do not care for our Systematical Light, and are willing to be gone, when that approaches. Which should intimate, our Light is to Them, rather like Light to sore Eyes, than like Light to the Blind. Whether it be, because, being usually chained to Darkness, They cannot well bear the Light, or because the Light is apt to dissipate and dissolve the Vehicular Bodies,

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dies, in which They are wont to appear, we cannot now tell. But if our Light is not proportioned to Them and Their Perceptive Powers, They are still in Darkness, and in the Chains of it, though They are ever so much in it, or even in the Sun it self. If it be in any Measure proportioned to Them, it may yet be unpleasant and ungrateful to Them, and They may be, while in it, like Animals that are out of their own Element. And, still, the far greater Part may be out of it, and be both in Physical, Moral and Legal Darkness. And They that come into it and converse in it, are still held fast in Chains of Moral and Legal (*i. e.* Punitive and Excruciating) Darkness.

3. Consider that these Chains have their Links; Metaphorical Chains have their Metaphorical Links: So they must have, to preserve the Similitude and Allusion of a Chain. These Links are sometimes more, sometimes fewer. The Divine Restraints upon these Angels are sometimes less, sometimes more. The Great Dragon is sometimes taken by the Chain, and confined to the Bottomless Pit, and sometimes loosed again: Suppose we, that his Principal Dungeon were in Supra-Saturnian Space, His Chains, or those of His Angels may be so lengthened, as to reach down to our Globe; yet *they are still held in Chains of Darkness, till the Judgment of the Great Day.* They are not able to break Their Chains and get loose, though They be permitted

permitted to travel up and down our Atmosphere.

4. Consider the Case of the Blessed Angels; They are confined to Light, as well as the Other are held in Chains of Darknefs. They are *Angels of Light*, as well as the Other are *Angels of Darknefs*. They are the Angels of Heaven, as much as the Other are Angels of Hell. And they are said, *always to behold the Face of the Father in Heaven*. And yet this does not hinder Their coming down to our World, and Their Ministring there; nor hinder Their coming into the Night and Darknefs of our World. As when the Angel came (at the Saviour's Birth) to the Shepherds, that were feeding their Flocks by Night. But They are still Members of the World of Light, and have Beatific Light within; and have neither Will nor Power to change Their State or Circumstances. So the Evil Angels may have Leave to wander without the Walls of Their Prison (at least some of Them); may be permitted to rove as far as this World, (which is Part of their Territory); yet still they carry Their Chain along with Them; They are not able to throw off Their Condemnation, Their Wo and Misery; They are not able to alter Their dreadful Condition, or Their Relation to the World of Confusion and Damnation; but are detained in *Chains of Darknefs*, or under *Darknefs*



*Darkness* (as St Jude expresses it) *unto the Judgment of the great Day.*

By the Way, we observe, that They are said to be *reserved unto Judgment*; and more fully, to *the Judgment of the great Day*; which intimates, that They are yet to be judged; and consequently, that They are now in a State Preliminary and Preparatory to Future Judgment. Which seems to intimate, (as has been already declared) that yet They are in a Sort of Probatory State. They have not yet filled up the Measure of Their Sin, in Respect to Their ultimate Judgment and Condemnation. They are placed in a certain Posture and Relation to the Mediator. Tryal is made, how They will carry it towards Him and His Kingdom and Interests in the World. And according to such Deportment (very probably) They must be sentenced and doomed at the *Judgment of the great Day.*

### QUERY XXXI.

*Whether these Angels still sin? or still continue in Rebellion against God?*

THERE has been a Controversy agitated among some Theologists; viz. *Whether there be Sin in Hell?* This surely must be intended (however it be thus expressed) concerning Hell in its ultimate State, and as it will be constituted after the Final

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Judgment

Judgment and the Consummation of all Things. There may be, perhaps, more Reason to doubt of its Existence then, than there is of it now. Though how it will be evinced, that there will be none then, I see not. They will then have an Intellective, Volitive Power, and a Relation to God, as Their Sovereign. But that They are sinning (and continually sinning) now, can scarce be questioned, if we consider what the Scripture says concerning Their State and Practice; for so it tells us,

2. *That He that committeth Sin is of the Devil; for the Devil sinneth from the Beginning.* He did not only sin from the Beginning; but (*ἀμαρτάνει*) He still sinneth, and has done so from the Beginning. So he that committeth Sin does it not merely by Imitation, but by Instigation of the Devil. And so, *For this Purpose, was the Son of God manifested, that He might destroy the Works of the Devil.* 1 Joh. iii. 8. And He will destroy them, not merely as they are Works of the Devil's Person, absolutely considered; (for the Devil sinned before there were Men on Earth, and would do so, if there were none there), but as they are the Devil's Works in and by Men. The Son of God was manifested, not to save the Devil from His Sin; but to save Men from Sins, which though committed by them, are, notwithstanding (both in Reality, and in the Account of Heaven) the Works of the Devil.

He 21. *Ye are of your Father, the Devil; and the Lusts of your Father ye will do; (the Works of the Devil proceed from the Lusts of the Devil; He greatly desires to have them done, and prompts the Doing of them). He was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in Him; When He speaketh a Lie, He speaketh of His own; for He is a Liar, and the Father of it. Joh. viii. 44.* Here the Sins of the Devil are Specified, Murder and Lying. He was a Murderer (<sup>Anger</sup> ~~Anger~~ a Slayer of Men) and a Liar from the Beginning of our World; He destroyed Mankind by Lying. He insinuated, that God withheld the Forbidden Fruit from Man, out of a Sort of Envy, or Ill-will; knowing, in the mean Time, that it was good for them, and particularly Good to make them Wise. He insinuated, that God had not threatened their Sin, as indeed He had done; and by such lying Insinuations deceived Mankind, and thereby slew Him. And still is our Furious Adversary, and ranges up and down, as a Roaring Lion, seeking whom He may devour. He is still thirsting for the Blood of Souls; and drawing All He can from God and Blessedness to Himself and his own Fiery Dungeon. That he did all he could to tempt the Holy Saviour Himself to sin; and so would have ruined the Happiness of the Man Christ Jesus, and the Work of our Redemption.

And



And in His Temptation, He proceeds to that Impudence and Villany, as to sollicite the Saviour to murder Himself, (or take the ready Way to it, in throwing Himself down from the Battlements of the Temple); and when That would not do, to become one of the Vilest Idolaters, in worshipping the Devil himself in His own Person. For which horrid Temptation, the Saviour, doubtless, owes Him a Revengful Retaliation, and will certainly repay him.

4. That He was accessory (as far as he could) to the Saviour's Sorrows, and sorrowful Death. He suffered, doubtless, more from Devils, than from Men. *Now the Prince of this World cometh. Now is your Hour, and the Power of Darkness.* And the Devil put it into Judas's Heart to betray Him. So that he was guilty (as far as he could) of the Blood of the Son of God.

5. That he obstructs (as he can) the Progress of Christ's Gospel, and Kingdom, and Interests in the World. *Wherefore we would have come unto you (even I Paul), but Satan hindered us.* (The Devil would not let us; so long was His Chain) 1 Thess. ii. 18. *For this Cause, when I could no longer forbear, I sent to know your Faith, lest by some Means (or other) the Tempter have tempted you, and our Labour be in vain.* Chap. iii.

6. But the Book of the Apocalypse shews what Opposition and Hostility, the Prince

of Hell would raise against the Church, and Government, and Glory of the Lord Jesus in the World. Now it cannot with any Sense, or Reason, be said, that none of this Work is Sin, or indeed, high and heinous Sin too.

Besides, They are Intelligent Agents; They have Intellect, Will and Executive Powers. They must be under the Law of Reason; such Reason, as is suitable to Their Nature, and Relation to God. They are related to God, as Their Maker, Owner, Legislator and Judge. Being so related, They are under Law to God. It is used to be argued, that the Law of God is not a Mutable, Arbitrary Thing. That it necessarily reaches, and obliges all His Rational Creatures. These Angels then must be under the Obligation of the Divine Law. This Law either They fulfil or violate. If They fulfil it (*i. e.* perfectly keep it) they are Good and Holy; not Evil Angels; which destroys our Supposition. If They violate it (in any Part or Branch) They sin and rebel against God.

Again, if we should suppose, That these Angels do not sin now, we cannot well suppose that they have sinned since They were cast out of their Primitive Habitation, and into Their present Hell and State of Punishment. For there seems to be the same Reason of the whole Time and Duration. There is no Intimation of any such Alteration

tion of Their State or Circumstances, as that at any Time from the Beginning of the World (or from their first Fall) Their Ability or Capacity to sin, has ceased. If then They are now incapable of Sin, They must have been so, ever since Their first Sin, committed in Heaven. Now it will seem strange and unaccountable that one Sin should render them impeccable. We know it is not so with Mankind, After many Sins, Men sin still. And though Angels could not often sin in their first Station and Abode, yet They may often since; for it seems improbable, that the first, or the only Sin, should make Them thenceforward, be senseless, or incapable of sinning ever after.

### QUERY XXXII.

*What Law may these Lapsed Angels be supposed to be now under? or by what Rule of Divine Government are they now obliged?*

**W**ERE They under no Law, They would not be capable either of Duty or Sin: It being a Ruled Case, that *where there is no Law there is no Transgression.* Now the Scripture (as we have seen) impeaches them of Sin. And from the Sin that They are guilty of, we may learn the Law), (or the Branches of Law) under which they Lye and Live. And so,

1. They



1. They are under the Law of Truth. The Law that requires Truth in Words and Actions, and forbids a False, Deceitful Representation of Things. The Devil is accused, even by his Judge (in Words already recited) of being a *Liar, and the Father of it*, (or Him; viz. of the Liar). As Men are obliged *not to lie one to another*, so neither should Angels lie one to another, nor to us. Signs should signify the Truth. The Power to make use of Signs, or to signify Things to one another, is given to the Rational Creature to represent the Things they know, and to communicate Truth to one another.

2. They are under the Law of Love, of Love to the Good Angels, and to Mankind. To the Good Angels, *Thou shalt love thy Neighbour (thy Brother) as thy self*, is a Law that reaches the Angelical World. They should love Them for their Goodness, Excellency and Obedience to God. To Mankind; which is (in its Way and Order) the Offspring of God. When Man was in Innocence, They should have loved Him. He was then Good, Amiable, in the Image of God, and capable of serving and glorifying God. It was Their great Sin, that They envied and maligned Man in this Good Condition; and that They studiously inveigled him to Sin, and thereby to Destruction. *The Devil was a Murderer from the Beginning*, says the Saviour. He has been all along a Destroyer

stroyer of poor Mankind : And for this, He must be called to an Account.

3. They are under the Law of Love and Honour to God. He is the most Excellent Being, and Their Maker. He gave Them Their Existence, Their Power, the Happiness They were once in, and Their Capacity to have continued therein. And as heavy as Their Punishment is, or is like to be, They will find no Unrighteousness in Him. If They were not under the Law of Love and Honour to God, Their Want of Love and Honour, Worship and Obedience would be no Sin.

4. They are under the Law of Love, Honour and Subjection to the Son of God, and that, as Mediator. We cannot say, that They are under the Law of Faith in Him, (Acceptance of Him) as their Mediator, Redeemer or Saviour. He is not, in such Capacity and Office, offered unto Them. He did not undertake to mediate with God for Them and their Reconciliation. He did not pretend, or profess to redeem Them from Sin and Hell, or to save Them from Guilt and Damnation. He did not put on Their Nature, nor bear their Sins, nor become (a *λύτρον*) a Ransom for Them. This Work, in His Eminent Sovereignty, He was pleased to refuse : In the Way of Mercy and Grace, He would have nothing to do with Them ; and therefore no Wonder They cried out, (when He was here) *What have we to do*

*do with Thee, Jesus, Thou Son of God?* They had nothing to do with Him, as He was *Jesus* the Saviour; or as He was the Mediating Reconciling Son of God.

But They have to do with Him as He is the *Son of God*; so He is their Creator: *For all Things were made by Him, whether visible or invisible; whether Thrones, or Dominions, or Powers, to Him as Creator, They owe all Deference and Subjection.*

They have to do with Him, as Mediator, as Immanuel, or *Δεῦροπαρος*, God in our Nature. As Mediator, *He is Lord of all.* As Immanuel, (or God with us) They owe all Homage and Subjection to Him; for His Natural Person, (the Son of God) being Their Creator, the Homage and Subjection due to Him thereupon, is not immediately vacated, or disannulled, by his Assumption of the Human Nature, into the Hypostatical Union with Himself. Their Relation and Obligation to Him continues still the same. He has Right and Authority, (or Liberty if you choose to call it so) to assume what Nature He pleases. If He had assumed the Nature (or Essence) of an Angel, all the Host of Angels had still owed Homage and Subjection, to the Son of God, so Angelized. So now, though the Nature assumed be lower, yet the Person assuming is still the same. and their Dues (or Duties) to the Person assuming, continue the same. Deference and Submission is due to His Holy Wisdom and Will,



Will, in assuming such a Nature. And a suitable Homage and Submission to the Nature, exalted and Dignified by such an Assumption.

Much less can Their Relation and Obligation to the Father, be vacated or nullified, by the Incarnation of the Blessed Son. Now it is the Pleasure of the Father, that the Son should be Incarnate, and arrayed with Human Nature. And, that in Him, so arrayed, all Fulness of Authority, and Grace, and Glory should dwell; and that in such Form, Fashion and State, He should preside and rule over all the Angels of Heaven. To this Will and Counsel of the Father, the Persistent Angels gladly stoop and bow: And it seems to be plainly revealed, to be the continual Sin of the Evil Angels, that They are so reluctant and opposite thereto; that They are, in all Ages, fighting against this Dispensation and Determination of Heaven. And so, it must appear, that They are under the Law of Love, Honour and Subjection to the Son of God, the Mediator.

It has been already suggested, that this Subjection to the Son of God Incarnate (and in this Mediatory Capacity) might possibly, be the Probationary Law to the Angels, in Their Original State of Probation: Nor is that Suggestion overthrown, by the Supposition, that They are still under the same Law, though that State of Probation is ended and ceased. For a Law may continue, while the Matter

Matter of the Law continueth; though all the Advantages of Obedience may not now be had, as might have been had, at first; or though the Ability for Obedience may be much impaired, or lost. This will be allowed to be true, in case a Branch of Moral Law had been the Immediate Law of Probation. If, for Instance, Love to God had been the immediate Matter of that Law; and by a culpable Defect in that Love, the Angels had fallen from Their Innocence and Happiness; yet Love to God had not ceased to be Their Duty; nor had They been discharged from the Law of Divine Love; though there is no way of obtaining Life, by the Law of Innocence and Perfect Righteousness.

It may be rationally supposed, that the Reason, why we were so soon discharged from the Obligation of our Original Probationary Law, was, that the Matter of it soon ceased. The Obligation was designed to be temporary. While Man continued in the Probationary State and Garden, he was under the Law of Not eating the Fruit of that Tree, that was called *The Tree of Knowledge of Good and Evil*, i. e. the Experimental, Probationary Tree. But when Man was expelled the Garden, much more when the Garden and all the Trees of it were obliterated and destroyed, that Law ceased. It sufficiently appeared, that the Reason and End of that Law was over, and that it was the Legislator's Pleasure

Pleasure that it should continue in Force no longer. But the Law of Nature (or of Natural Obligation to the Creator) still continues. And so, though the Law of Subjection to the Mediator were the Probationary Law of Angels; yet since the Matter and Reason of it still continue, the Obligation of it may still reach those that refused it, at its first Promulgation, and Proposal. The Mediator is still Lord and Head of all Things to the Church. He still has *all the Power of Heaven and Earth* in His Hands; and still *sits at the right Hand of the Father, Angels, Principalities and Powers being made subject to Him*; and so *He must reign, till he has put all Enemies (even the adverse Powers of Hell) under His Feet*. But besides, it has been intimated, that, possibly, these adverse Powers may be in some Sort of Probation still. Though They are not proved for Life and Death, as They were at first; yet They may be proved, for Prevention of a more severe and aggravated Condemnation, at the *Judgment of the Great Day*.

But it will be said, that if these Angels are under the Law of Nature; such Law as is suitable to Their Original Nature; such Natural Law, as They were under before Their Fall; They must then be under the Law of Perfect Obedience; the Law of Nature requires Perfection. This They are altogether unable to perform and pay. Perfect Righteousness is an Impossibility to Them.



The Law has been already broken, and They have sinned. And, now to have kept the Law perfectly for the Time past, or not to have sinned at all, is utterly Impossible. In Answer to this, we must say, True, it is so. Not to have now sinned for Time past, when Sin has actually been committed, is as impossible, as to make a Thing not to be done, that has really been done; or to call past Time back again. And so it is impossible, that these Angels should attain to Life and Bliss, by the Law of Innocence and Original Nature.

Therefore all the Law can oblige to in Reference to Sin past, is sacred Repentance. Though Sin cannot be undone, or uncommitted, (after it has been committed) yet it may be repented of. And Repentance seems to belong to the Law of Nature, when Sin has once been admitted. It is true, Repentance is no Satisfaction, no Atonement for the Offence committed; especially for Offences against the Glorious Creator. It can plead no Merit of Impunity. But we only consider now the Obligation of Natural Law. And so, it seems congruous to Natural Light, Reason, Equity and Obligation, that the Creature, that by Sin, has offended the Wise and Good Creator, should, with all Holy Shame and Contrition, repent of such his Sin and Offence. This seems to be bound upon him by the Law of Self-Preservation, Ingenuity, Gratitude and Love. And so we may say,

say, that upon the Account of Sin past, these Angels are obliged to the Exercise of Repentance. Or we must say, that Their Impenitence, Hardness and Obstinacy in Sin, is not, it self, Their Sin. Which is next Door to saying, that They did well to Sin.

Thus much, surely, we may discover of the Law, under which These evil Ones still lye and live. Which leads us to the next Inquiry.

### QUERY XXXIII.

*What Power or Ability may these Angels be supposed to have, for performing the Obedience They owe, or fulfilling the Divine Law, by which They are thus obliged?*

THESE Angels are, in themselves, Noble and Excellent Spirits, furnished with Admirable Capacities. They have a large and subtle Understanding, a vehement Will, a tenacious Memory, a Mighty, Executive Power. Their Strength appears far more than Human, in that They can raise Storms and Tempests, and sink them again; in breaking Fetters and Chains to Pieces, as in the Case of the *Demoniac*; and in carrying the Saviour through the Air, to the Battlements, or Tower of the Temple. So that, they are not destitute of those natural Faculties, or Physical Powers, that are to be employ'd and exercised in Obedience to God, and the fulfilling

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filling of His Law. And so Their Impotency or Disability for Sacred Obedience, will not be called (among Divines) Physical or Natural, but Moral rather.

But wherein that Moral Disability consists, is not so easy to say. We are wont to suppose, that besides the Natural or Physical Faculties, that seem essential to Spirits (or to those Spiritual Essences, to which They belong) there are certain Proximate Powers (as They are called) and Qualities, that adhere to, and affect the Natural Faculties, and adapt them for Action. They are, withal, accidental to the Faculties, and may accrue to Them, or be separated from Them, or the Physical Faculties may exist without Them. These Proximate, Qualitative Powers are usually called, Propensions, Dispositions, Habits, and Inclinations. Sometimes indeed the Word *Habit*, is taken in a more limited Sense, and is distinguished from a *Disposition*, as being a more perfect Aptitude and Inclination to Action. Sometimes also it is distinguished from all Innate or Congenite Inclination; and then it is confined to such a Readiness or Aptitude as accrues to a Being, since the Origin of it; and is either acquired by it, or impressed upon it, by a superior Being.

But the Word, *Habit*, is often more enlarged; and as an Ability, Aptitude, or Capacity for Operation, that arises immediately from the Nature or Essence of a Being, will be called, a Natural Power or Faculty; so a

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farther Readiness, and Pliableness, Pronity to, and Facility of Acting, will (by many Philosophers) be called an *Habit*. And so an *Habit* will always Presuppose a Physical Faculty, and be lodged therein, as being an Adaptation and Facilitation of it, for some Act or Exercise or other. And so an *Habit* will be (in the general Account of it) but a Mode of Being; more particularly, an Extraessential Ability, or Facility for Action; whether it be Concreate or Congenite with the Being that possesses it; or be acquired by Care and Practice, or infused (as is usually said) *i. e.* impressed and communicated by some external Agent.

That there are Habits and Dispositions to Practice, acquired by Study, and Repetitions of Acts, is evident by daily Experience. Skill in Languages, in Mathematicks, and mechanical Employments are so obtained. That the same have been, or may be immediately imparted by God, cannot well be question'd. Virious and immoral Propensions are also frequently contracted. Religious and sacred Dispositions and Inclinations, we see there are in the World. Some are earnestly inclined to God, to His Will and Worship. *Whom have I in Heaven, but Thee?* Some are vehemently Averse to God, and to his Service and Glory. *Enemies in their Minds, through wicked Works; and alienated from the Life of God.* There is a sacred Inclination and Propension of the Soul to God and Goodness; which is

the Beauty, Order and Rectitude of it : In and with which the human Soul was at first created ; and which seems to have been, principally, *the Image of God ; And be ye renewed in the Spirit of your Mind* (in your mental, intellectual Spirit ; ) *and put on the new Man, which after God* (or according to God) *is created in Righteousness and true Holiness.* This sacred Rectitude seems to affect the whole Soul ; but as it acts and operates by several Faculties, and towards several Objects, it has the Name and Notion of several Habits, Virtues or Graces. This sacred Rectitude, we see, is not essential to, but separable from the Soul, and the Physical Faculties of it. There are Those that are under the Dominion of a carnal Mind, *which is Enmity to God, and is not subject to the Law of God, nor indeed can be so.* This sacred Rectitude of the human Spirit is restored at and by that great Work, that is called (according to Scripture-Dialect) *Regeneration, new Creation, and Sanctification by the Spirit of God.*

With such sacred Beauty, Integrity, and Rectitude of Nature, doubtless, the Angels were created ; luminous in their Intellect, devout in Will, holy in executive Power. But capable of diverting their Mind from the Divine Law and Their chief Happiness ; of applying Their Will to some lower Good, or to the Refusal of some prescribed Subjection ; and of exerting Their Power in the Execution of a misguided Will. This Capacity or Liberty

berty of Theirs, They brought into Act; and thereby They forfeited the honourable Beauty and Happiness of Their Nature. And thereby lost the sacred Integrity and Rectitude of it. Either this Moral Perfection of Theirs was immediately expelled out of Their Natures, by Their actual Sin; or was (as it were, efficiently) obliterated by the punitive Power of God. Thus of Angels of Light, They became Angels of Darkness. Being cast down from Their primitive Habitation, They are delivered up and over to the Depravation of Their Nature, that ensued by Sin.

It seems then now, that They are radicated and confirmed in this Depravation of Nature, and the Sin that naturally Springs from thence. There is in Scripture, not only no Intimation of any Recovery or Restoration of Theirs, but rather an Indication of Their final Impiety and Condemnation. *They are reserved in (inviolable) Chains of Darkness, to the Judgment of the great Day. And then there is an everlasting Fire, prepared for the Devil and his Angels.* So that, notwithstanding the partial Tryal, or Probation, that has been supposed that They may be in, it seems concluded, or taken for granted, that They will all then be infallibly condemned, and everlastingly Punished. These Angels being thus obstinated and radicated in moral Depravation and Sin, the Cause or Reason of it may, a little, be inquired into. How can it be? The Will is usually said to be a free, indetermined



Faculty, especially, in Respect to Sin and Duty. The Liberty of the Will is thus expressed by *Episcopus* (in Concurrence with other Divines of the same School;) *Vera autem Libertas è medio tollitur, quando voluntati, aut potius Homini toti, tantum non tribuitur, ut positis omnibus ad agendum requisitis, possit tamen agere & non agere; aut hoc vel illud agere; id est, ut Divinæ legi possit annuere aut abnuere. Exam. Sent. Cameron. cap. 9.* This Account of volitive Liberty is either peculiar to Man, or it must agree also to the Fallen Angels. That such an equilibrious Liberty should now agree to the Fallen Angels, seems scarce consistent with his own Sentiment (already delivered) concerning Their inflexible Obduracy in Sin. Where also the Causes of Their Obduracy, seem to be summarily comprehended; while he says, *Si quis Angelos Apostatos videat, quos in statu iræ ac Damnationis æternæ jam esse certum est, inque malo proinde, partim ex irati Numinis intuitu, & exinde natâ malâ Conscientiâ, partim ex propriâ, & propter irrevocabilem in ipsos latam damnationis Sententiam inexpugnabili malitiâ ac contumaciâ obduratos esse, ut in gratiam cum Deo redire nec velint, nec possint, ex contrario non improbabiler concludi posse videtur, bonos Angelos in statu Gloriæ similiter esse constitutos, ut ex eo excidere non possint.*

Here our Author reckons that it is certain, that the Apostate Angels are now in a State of  
eternal

eternal Wrath and Damnation; which they may (possibly) be, and yet not be arrived at the ultimate State of Wrath and Damnation. The Sentence of Damnation, already passed upon them, will never be revoked (as our Author acknowledges, when, by and by, he speaks of the *Irrevocabilem in ipsos latam Damnationis Sententiam*) and yet another Sentence may be pronounced upon them, at the Judgment of the great Day. He supposes withal, that they are thereupon, obstinated and hardned in Evil. *Inque malo proinde obduratos esse.* That they are so obstinated and hardned in Evil; that they have neither Will, nor Power (where the Will is distinguished from the Power) to Return to the Favour of God: *Ut in Gratiā cum Deo redire nec velint, nec possint.* That this Obduracy and Confirmation in Evil, arises partly from the Sight and Sense of an incensed God. To be sure, God is angry with these wicked Ones, every Day; partly from an evil Conscience arising thence; which is an accusing, pained Conscience; and partly, from their own invincible Malice and Stubbornness. Which is supposed to be occasion'd or caused by their being aware, that the Sentence of Damnation is irrevocably passed upon them. Here is, certainly, much Sin of the Devil's included in all this Their dreadful Case. They are hardned in Evil; which surely includes moral Evil here. They are supposed to be hardned by their own Malice and Obstinacy; and hardned to this

End, or Issue, that They will not return to Peace and Favour with God. And yet here is a great deal of Necessity determining or confining them to this State of Evil. They are under everlasting Wrath and Damnation. God will not be reconciled to them. Their Conscience is desperate and tormented. The Sentence of Condemnation will not be recalled. Surely all this Necessity of Continuance in Sin will scarce consist with that Fullness of Freedom and Equipondarency of the Will, that is elsewhere so earnestly pleaded, as necessary to the Existence of Obedience or Sin.

The Case of these Evil Angels then seems to be this. Having forsaken God, They are forsaken of Him. They are forsaken of the Holy, renewing Spirit of God. They are deliver'd over to the Obstinacy and Perverseness of their own deprav'd Nature. No Promise of Pardon and Grace is made to Them. Their Conscience terrifies and Torments Them. *They believe and tremble.* They know Their past Condemnation is irreversible. They know, *that They are reserved in Chains of Darknes, till the Judgment of the great Day.* Now this consists with their Sinfulness and heinous Sins; as has been already shewn. What Necessity or Determination of the Will to one Side then, is here consistent with the Obligation of the Divine Law? But what this Necessity or Determination shall be called; as whether natural, moral, or legal Impotency, Disability, or Impossibility, perhaps,



haps, will occasion Controversy among the Learned. But we should not deny apparent Truth, upon the Score of unfit Names, that some may have used ; or for want of such fit and proper Terms, as we our selves would choose to employ.

In the Case of Necessity and Liberty, there is need of a great deal of Accuracy and Distinction. And Divines and Moralists have discover'd or made a great many Distinctions, many of which are thought, by many Readers, to be superfluous and needless. But when the Freedom of the Will, or the positive (not to say necessary) Determination of it (in many Cases) is consulted and considered, many Distinctions relating either to Liberty or Necessity will be found necessary. Some Divines will call That Liberty, which others call Necessity, and so in the Reverse. Where the Perfection of Nature gives an infallible Determination (or Poise) to the Will, one Way, rather than another, there some Divines will say, is Necessity, others will say, is Liberty ; and (perhaps) They will add, the more Perfect the Will is (and thereupon, the more infallibly it is determined to Goodness) the more free it is, or so much the greater is its Liberty : Which to others will seem a Paradox. Thus, it is probable, there would be a Difference between *Episcopius* and Dr. *S. Clarke*, (though concordant enough, it's likely, in other Things against the *Contra-Remonstrants*) concerning the Name, if not the Notion of Liberty, in  
Reference

Reference to the Perfection of the blessed Inhabitants of Heaven. Since the Perfection of those blessed Ones, is such, that thereby They are always, infallibly, determined to Good, *Episcopi* will say, that Their proper Liberty is removed and abolished thereby; and that Their Service in Heaven, therefore, is not properly Obedience, but Ministry, which may be assigned to Sun, Moon, and Winds. *Eos, inquam* (says he) *jam non propriè obedire Deo, sed facere quæ recta sunt, quæque Deus jubet, voluntate sic ad ista faciendum determinatâ, ut contraria facere ipsis planè sit impossibile: aded quidem ut non aliter quàm Sol & Luna cursus suos absolvunt, nosque aliquando in Beato illo seculo Deum simul laudaturi, illi recta omnia faciant, & Divino jussa exequi gaudeant.*

Lest I should misrepresent this Author's Sense, by saying, that Their Service in Heaven is (according to Him) *Ministry, which may be assigned to Sun, Moon, and Winds*, I do not mean, that he supposes, Their Service is as Unintelligently performed, as what is done by Sun, Moon, and Winds; but as necessarily. Or if that do not reach his Mind, let the Reader interpret it as fairly as he can, when he has consider'd the Import of his Phrase, *Non aliter quàm Sol & Luna cursus suos absolvunt*; as also what follows, while he immediately adds; *Obedientia itaque eorum est actio voluntaria quidem, cum maximâ Lubentiâ*

*Lubentiâ & alacritate conjuncta; sed non Libera* (so that greatest Willingness and Cheerfulness is not sufficient to constitute Liberty, with him;) *ac proinde non virtus, quæ ex legis alicujus præscripto fit, & quam Deus præmio aliquo remunerare vult, sed actio naturæ & Ministerialis, quam ex summi boni Gratissimâ fruitione, tantâ necessitate faciunt, quantâ venti in hanc aut illam partem feruntur, quando Deus eos flare jubet, quò vult; unde etiam disertè ijs comparantur, & a Deo (ut) Venti fieri dicuntur, Heb. i. 7. Ex Psal. civ. 4. Qui Angelos suos facit ventos, & Ministros suos ignis flammam. Resp. ad Defens. Cameron. cap. 15.* Were it not in a grave and serious Matter, the judicious Reader, possibly, would Smile to see this Text thus applyed to the Support of this Sentiment concerning the Mode of the Angels acting; as if their Being *as Winds* (for the Author inserts, the Note of Similitude *ut*) and as *a Flame of Fire*, must not only import, Their being quick, volatile, and potent, *as Winds*; and being active, pure, and bright, as *a Flame of Fire*; but also the Manner of Their Action; *viz.* by necessary Determination, and much at the Rate of necessary Agents; *as Winds, and Flames of Fire.* In the very same Paragraph, and a few Lines below, (when another Similitude or Comparison is used, that will rather argue the Obedience of the Angels in Heaven, as when we are taught to pray, *Thy Will be done on Earth, as it is done in Heaven,*) he  
can



can readily Reply, *Atqui, inquam, particula, sicut, non notat semper identitatem, aut paritatem omnimodam, sed sæpe nil nisi similitudinem quandam, uti ex infinitis locis patet.* And why then may not the foregoing Place (if *ut* or *sicut* be understood) admit the same Limitation of Similitude? Surely, if there was once a Time, when the Angels were in a State of Probation, where They were not so confirmed in Their Holiness as now, and Their Obedience was more proper and free (in our Author's Sense) than now (and such a Time, I suppose, he will not deny) it might then be said of God (in the Apostle's and Psalmist's Sense of the Words) *He maketh His Angels Spirits, or Winds, if it must be so rendred) and His Ministers* (even those Ministers of His) *a Flame of Fire.*

But this is not our present Business. We see Liberty is denied to the happy Angels; Their Action is voluntary, but not free; pleasant and delightful, but necessitated, or necessarily determined, and that by Reason of the Perfection of their Nature and State. So that Law and Obedience must cease in Heaven. *Unde in Statu Beatitudinis, Lex & Obedientia cessant, quia Præmio soli tum Locus est;* as he says in the same Paragraph.

But now the foremention'd Doctor will allow as great Liberty in Heaven, as elsewhere. The Perfection of Nature, he will grant; especially, in Respect to the blessed God, who (if He Act at all) must be determined to good  
and

and excellent Action. And yet He will tell us (as in the *Reply to Mr. Leibnitz*, p. 35.) that, *Neither Saints nor Angels, nor God Himself, have, in any Degree, the less Liberty, upon the Account of the Perfection of Their Nature; and that, because between the Physical Power of Action, and the Perfection of Judgment, which is not Action, there is no Connexion; God Judges what is right, and approves what is Good, by a Physical Necessity of Nature; in which Physical Necessity all Action is excluded. But doing what is Good, is wholly owing to an active Principle, in which is essentially included the Notion of Liberty.* Here (were it our present Business) several Questions would arise. As, how is it said, *the Perfection of Judgment is not Action?* Is there no Act of the Understanding in Saints, Angels, or God Himself? Does God judge what is Right, and approve what is Good, without any Act of the Mind, or of the Will? Or is the Intellect and Will passive in all this Judgment and Approbation? If so, who, or what is the Cause of this Passiveness in God? or from whom or what doth He thus *Pat*i? Can any Thing act upon His transcendent Essence? Or is not passive Power too great an Imperfection to be ascribed to God? Or must we say, that this Judgment and Approbation of His, is neither Action nor Passion, but we know not what? Or is there so great a Distinction between the Divine Intellect, and the Divine Will,

Will, that the one is not active (or has no Action) but the other is (and has?) Does Physical Necessity exclude all Action? Might the great God have necessarily existed, and yet have had no Action (internal or external) at all? How near an Approach will That be to unactive Matter? May not an active Principle be, by the natural Perfection of it, determined to Action? But let these Things be considered by more sagacious Minds.

In the mean Time we see, that Liberty, in the least Degree, is not to be denied to Saints or Angels, or God Himself, upon the Account of the Perfection of Their Nature. And therefore, it is probable, this Doctor will allow, that there is Room for Law and Obedience among the Saints and Angels in Heaven. But how different Notions must these two Doctors have of Liberty, and consequently, of Necessity? And by Reason of such Differences in the generical Notions of Things, how are Controversies multiplied, and very often magnified, when, perhaps, the Substance of Doctrine, under that Head, is sufficiently agreed upon?

We may say, the Fallen Angels retain Their Physical Powers or Faculties of Obedience; but the Moral Powers, the modal Principles and Dispositions to Obedience, They have lost, and are concluded under Sin, and Darkness, to the Judgment of the great Day. But how far a Moral Impotency may sometimes be reckoned a Physical Disability; or what



what are the just Bounds between Moral and Physical Disability, as where the Moral Disability ends, and the Physical One begins; or how far the Moral, and the Physical Disability may, sometimes, be intimately and infallibly Connected; or how far even a Physical Disability, procured by Sin, and affecting the Moral Powers, may (in the Court of Heaven) be judged no Bar to the Obligation of the Divine Law, and how far an Infallible or Inevitable Determination of the Will to Good or Evil (arising from the Perfection or Imperfection of the Moral Creature) will consist with the Obligation of the Divine Law, and consequently with the Nature of Obedience and Sin? May be Points, that may have such Abstrusities attending them, that cannot, to full Satisfaction, be cleared and solved on this Side the Light of another World. And this leads to the next Inquiry.

#### QUERY XXXIV.

*How comes it to pass, that these Angels are still so uncessant and impetuous in their Sin and Rebellion against God?*

**T**HAT They are so, sufficiently appears by Scripture. They are represented as continually opposing God and the Lord Christ, and Their Kingdom and Glory among Men. They Reign in the Heathen World, and promote Darkness, Idolatry and Barbarity there.

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They hinder the Diffusion of the Gospel, and blind the Minds of Men, that the excellent Light thereof should not shine into them. They tempt, ensnare, and molest Believers, insomuch that They must maintain a constant War against these invisible Adversaries. In fine, They are represented as *running up and down, like roaring, ravening Lions, seeking to devour* and destroy. Very probably, there are more of them on or about the Earth, than there are human Persons there, at one Time; and They are furiously intent upon destroying of Mankind, and filling their own Territories, and preventing the Peopling of Heaven from this World.

That this need not be, may be thus argued. Though They are given up to an uncured Corruption and Depravation of Nature, yet That need not be supposed inviolably to urge them on to all those Acts of Sin, and the worst Circumstances of those Acts, that they can possibly be guilty of. They are still rational Beings, and Masters of Thought and Consideration. The Devil could argue the Case with God, in the Accusation He brought against *Job*, and in begging Leave to try his Integrity. He could make a promising Temptation to the Saviour, and plead Scripture to Him, and argue the Case with Him, in order to induce Him to a Compliance with Himself. Besides, it is supposed, upon Scripture-Grounds, that there is Order and Polity among them; Dominion, and Subjection, and Confederacy,

or Combination; which must intimate Judgment and Consultation, Care, Unanimity and Wisdom in their own Affairs. *Satan is not so divided against Satan*, as to undermine or overthrow the Designs and Business of His own Kingdom. They do not so act like Furies or distracted Persons, as if they had no Reason or Discretion left them. The Evil Spirit propounded, as in the Presence of God, a very probable, politic Method for the enticing of *Ahab* up to the War at *Ramoth-Gilead*; where it was Determined he should fall and die. Besides, it should seem by some Stories of Their Apparitions, that They can be jocular and ludicrous, as if They were not under that violent Torture that is usually supposed concerning Them. But, possibly, that may be but a Stratagem of Theirs, to make us fancy, that Their Case is more easy and tolerable than indeed it is. Possibly They may frame their assumed Vehicles, to what Posture, or Sound, or Voice they please, without being internally affected by it themselves.

Besides, it should seem from Scripture (and the like may be now) that there have been Persons in this World judicially Deserted of God; have been deliver'd over to *Blindness of Mind and Hardness of Heart*; to a *reprobate Sense and seared Conscience*; that were not to be healed and cured. And yet it does not appear that They were bereaved of Sense and Reason; that they were incapable (as to every Act of Theirs) of Counsel, Intreaty and Persuasion.



suasion. It may be said indeed of such Persons (as it is usually of those that are irregnated and unconverted, whose Hearts are *alienated from God*) that (morally speaking) they cannot but sin; because they are destitute of such a Religious Principle as is necessary to Sacred Duty and Obedience. But it does not follow, that they are necessarily determined to all the Acts of Sin that they can commit. A great many Acts, and hideous Circumstances of Acts, they may omit and may be dissuaded from. And, accordingly, for such End at least (if not for more) Prophets, Preachers, and Counsellors have been sent unto them.

But moreover, it has been shewn, that they are still Sinners, and live in the Practice of Sin: And so they must have such Liberty (however we state it) as is Absolutely necessary to qualifie an Agent to be a sinful one.

Nay, farther, it has been probably argued, that these Angels are yet in some Sort of Probatory State; Life and Death is not set before them. *They are reserved in Chains of Darkness to a future Judgment.* Tryal, in the mean Time, may be made, how They will carry it towards the Mediator, while He is gathering a Church out of the World, and preparing it for Glory. So that one would think they should readily resign up His Redeemed, and not contend with Him for the Detention of them.

It should seem then, that They are not under an invincible Necessity of doing all the Evil They do; of being so zealous and unwearied in Opposition to the Glory of God and Christ, and both to the Temporal and Eternal Welfare of poor Enslaved Mankind. One would think, that many individual Acts may be omitted, many horrid aggravating Circumstances of Acts may be declined. It does not appear, that They are violently hurried on to Sinful Acts, like Persons bereaved of all Sense and Reason, that know not what they do. And therefore I should suppose, that the acute *Episcopus* need not have rank'd Them with such as he does, when he thus speaks to *Camero* concerning those that are Judicially hardened in Sin. *Induratos quod attinet*, says he, *si velis eos per Indurationem Divinam ita esse affectos, ut non possint non facere quod Deo displicet, negabo eos hoc ipso non obedire, id est, eos peccare formaliter, sive ita peccare, ut propterea Deus eos punire aut possit aut velit. Sed dicam eos si non Luporum, Ursorum, aliarumque Belluarum instar, saltem phreneticorum & insanorum Hominum, quin & Diabolorum instar, facere quæ faciunt.* Resp. ad Defens. *Camero*. Cap. 15.

We are not obliged here to inquire into the Mode of Judicial Induration as it is ascribed to God in Scripture. It is probable, it is too occult for us to find out. Nor are we concerned, how far *Camero* (or any others) may be obliged to say, that They that are under

Divine Induration cannot but do what is displeasing to God. These *Cannots* are very ambiguous, and arise from different Causes, and affect sometimes the Physical Faculties, and sometimes the Moral Powers, and sometimes both. Perhaps it may suffice to say, that the Unhappy Persons, that are affected with the Divine Judicial Induration will not (eventually) return to God, but will persist in their Sin against Him. But it does not extinguish their Reason, Judgment and Conscience. In many Things (particularly in the Affairs of this Life) the Exercise of these Powers remains. But in Reference to the Affairs of their Salvation and Another World, They frequently Act against Reason, and Judgment, and Conscience. Induration rather resigns up the obdured Person to Sin, than abolishes the natural Power of Sinning. And if that Resignation enlarges or confirms the Liberty of the Agent, it must be so. But it is a dreadful Liberty that while, I suppose that it has appeared from Scripture, that *the Devils do continually sin*. And, I suppose, that it may appear still farther upon this Consideration, that they yet *expect a Judgment to come*; and therein a *Condemnation and Punishment more heavy and terrible than yet They have born*. *They are reserved in Chains of Darknes (as Prisoners) to the Judgment (or Condemnation) of the great Day*. *And art thou come to torment us before the Time?* It should seem therefore, that They



are then to be condemned and tormented for what they are now doing. Now our Author will readily allow, that They will not be condemned and tormented for That, that is not Sin; or That, that They could not help, any more than *Wolves, Bears or Madmen* can help or govern their own Actions. They need not then have been ranked with such Beings, as if they acted with as little Judgment, Counsel or self-governing Power. Or if the Devils do so act, then their so acting must consist with Sin.

That the Devils are morally mad must be acknowledged, in that they so willfully treasure up to Themselves *Wrath against the Day of Wrath*: But that does but renew our Question, How it comes to pass, that so great moral Madness does consist with so great natural Understanding and Wisdom?

And since They continually sin, the more Liberty of Will our Author will claim for Them, that They may be capable of Sin, the more difficult our Question will be, Why do they not exert their Liberty and cease to sin? One would think They should do so (if possible) by this Time; at least, have declined many Acts and Instances of Sin: For,

1. They have once been happy and holy; and one would think, They should not easily forget the Pleasures of their original Habitation. They have tasted the Sweetness of Obedience to God, the Delights of His Presence and Glory, and should be ambitious of aspiring

(as near as possible) to the same Blessedness again.

2. They see the Felicity of their persistent Brethren in their Duty and Obedience to God and Christ; and, one would think, should be ready to envy Them, and rise, as much as may be, to the Imitation of Them.

3. They know the Happiness of good Men in this World, Their Peace with God and Safety under his Protection; and should be Imitators of Them; at least, not endeavour all they can, to destroy their Peace and Safety.

4. They know that God made Them; that all Their Powers are by Right His Own; should be devoted to Him, and not unweariedly employed against Him.

5. They know the Law of God is Holy, Just and Good, and Worthy to be observed and obeyed.

6. They know, that Virtue and Goodness is Excellent and Amiable in it self, and worthy to be studied and practised.

7. They have tasted the Wrath of an angry God already; and know what Sin has cost Them, and how fiery and flaming the Wages of it is, so that, one would think, that (if any way possible) They should sin no more.

8. They are wise, sagacious Spirits, and cannot but know, that God and Christ will conquer and prevail at last. Their Plots and Projects will be blasted and blown up at last. A Part of Their Prey will be rescued out of Their

their Hands. And the Part that They hold<sup>d</sup> will be their Pain and Torture at last. Their<sup>r</sup> Sins are increasing, their Account is inflam<sup>m</sup>ing; Their Conscience will be the more tormented: And the Judge will the more unmercifully grind their Heads and Faces at the Great Day of his Appearance and Kingdom. Strange, that in the Face of all this Light, Knowledge and Experience, They should incessantly, industriously press on to their own aggravated Misery and Damnation! To inhance the Strangeness of the Case, it may also be farther urged;

1. That the Sinners of this World live in a World that is very agreeable to their Flesh; and to a fleshly Mind; that their Sins plead the Invitation of alluring Honours, secular Profits and sensual Pleasures, which sometimes can scarce be resisted or withstood, But these Angels are remote from these Things, and not subject to such intestine Desires and Inclinations.

2. That the Sinners of this World, if they would restrain themselves from Sin, and get the Conquest of it, must live and act by Faith; by a vigorous Belief of Things unseen. The Wages of Sin is little perceived by them. The Blessed God and the Mediator of Heaven and Hell are out of their Sight and Hearing, And while they are so, they are much out of Mind and Memory, and Meditation; and so lose the Influence they should have upon the Poor Tempt-



ed Mortal. But these Angels have seen something of the Beauty and Glory of God in their Heavenly Mansions; They saw Him create this World (if They did not also sing His Praises at the Creation of it); They have felt His Power and Justice in turning Them down out of their Primitive House; They see the Blessed Angels so Innocent and Happy; They see the Spirits of the Just removed from this World, and conducted to the Purchased Possession; They feel the Terrors of the Almighty; They tremble in the Foresight of a Judgment to Come, They inhabit that Hell that is threatned to unbelieving Mortals. Sight and Knowledge should effectually restrain them from Sin.

3. That Poor Mortals are exposed to the Malice and Insinuations of a crafty invisible Tempter. They are not indeed drawn or dragg'd to Sin against their Wills, or without their Consent. But a Subtil Serpentine Adversary knows how to charm, inveigle, and intice and gain the Heart and the Consent. But these sinning Angels have no Tempters, but themselves and Their own flagitious Wills, unless we should suppose that They tempt one another. And yet They can be but horrid frightful Tempters to one Another; since They see the dreadful Case that They are in; and feel the Stings of Sin, that They are tempted to, and tremble at the Thought of feeling any more.

If it should be said, that it is some Pleasure to Them to ruin Man, whom they envy, and to be (as They can) avenged on God, who so punishes Them; since the Gratification even of Envy and Revenge is sweet: It will be easily replied, that such Pleasure is most sordid and barbarous. But if it be still said, that, in being so, it is but the more plainly Diabolical; yet surely it must be supposed, that that sordid barbarous Pleasure (if it be any at all) cannot overpower their present Sufferings for Sin, nor can pacify their pained Consciences, nor overcome their Fears and Horrors in Expectation of future Judgment. They know that the Ruin of Man must be put upon their Score; and will return to a very doleful Account. They know, that God will invincibly be avenged on Them again: And will They provoke Him to Jealousy? or pretend to be stronger than He? Surely it were far better for Them to have accepted of the Past Punishment of their Sin, to sit down unactive and silent (as they can be) for the Future, and not dare to lift up an Hand any more against God.

Here then we must be reduced to a great Difficulty, and even the great *Episcopus* along with us; (and no Wonder we are so reduced in the Affairs of an unseen World; even This of ours is full of Intricacies). This Author (as we have seen) has asserted it as a Thing certain, that the Apostate Angels are hardened in Evil. *Inque Malo proinde, partim ex irati Numinis*

*Numinis intuitu, & exinde natâ malâ Conscientiâ, partim ex propriâ, &, propter irrevocabilem in ipsos latam Damnationis Sententiam, inexpugnabili Malitiâ ac Contumaciâ obduratos esse.* This Evil, in which they are said to be confirmed and hardned, we have supposed to be Moral Evil; or else we are deceived by an ambiguous Expression. He might have said otherwise, *hardned in Punishment and Penal Evil*, if that be a proper Expression. Then They are said to be thus hardned in Evil by their own *Malice and Stubbornness*, Whether the Sentence of Damnation has Influence upon Them to make Them malicious and stubborn, our Author says not; or whether it has only the Force of a Moral Cause or Motive (if so, it may possibly be resisted and overcome) (however that be, yet) surely their Malice and Stubbornness has an Influence upon, or into, their being so hardned; if it be not their very Hardness or Obduracy it self. This Malice and Stubbornness must be Evil it self, and Moral Evil too; it is against God; it is such, as whereby They neither will, nor can (as he adds) return into the Favour of God. And the Inquiry may be made, which is to be considered as first? The invincible Malice and Stubbornness, or the Sentence of Damnation? Is the Sentence of Damnation irrevocably past upon Them, because they are invincibly malicious and stubborn? or are they invincibly malicious and stubborn, because the Sentence

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tence of Damnation is irrevocably past upon Them? Our Author takes the latter Way. And yet, I am apt to think he will not lay the Cause of their Hardness and Stubbornness merely at God's Door (as we use to say); and put it only upon the Sentence of Damnation. Would he have us suppose, that had it not been for that irrevocable Sentence, these Apostate Angels might have desisted from Their Sin and Enmity, and have been reconciled to God? But then this would lead us to consider, what Physical Influence the Sentence of God had upon their Minds to harden Them in Evil, and against God. I suppose, our Author will not say, that God, either immediately or mediately by His Condemning Sentence, is the Physical Cause of Maliciousness or Hardness of Heart. If the Condemning Sentence were only (as was said) a Moral Cause, a Provoking and Exasperating Motive to Malice and Contumacy; then surely it is Vincible; and They may yet lay aside their Malice and Contumacy; and may return to God. And if the Holy God will not return to Them, They are yet the more excused; and the Cause of Distance or Irreconciliation abides with God. Or if They will not be fully reconciled to God, yet we might suppose, that They should not run on in that Violence and Unsatiableness to Sin, as They do, Their Self-Love, and Self-preservation, and Fear of Accumulated Torment should restrain Them from that. Will nothing serve Them,

Them, but They must make their Eternity more doleful and dreadful than it is? What Moral Infatuation is here in such Intelligent Sagacious Spirits?

But this Obstinacy and Obduracy in Evil, is either Obduracy in Physical Evil, or in Moral. If it be Obduracy in Physical Evil, why is it to be supposed to be from their own Malice and Stubbornness? Are they malicious against themselves? stubborn and obstinate against their own Welfare? Are any Beings (or can They be) in Love with their own Hurt and Physical Evil or Mischief? Are these Angels intent upon their own Misery and Punishment.

If this Obstinacy and Obduracy in Evil, arise from Malice and Stubbornness (not against Themselves, but) against God, then it is a Sign They hate God, and are at Enmity with Him; and at such implacable Enmity too, that They will endure all their Physical Evil or Punishment, rather than return to Him and be reconciled. This Hatred of, and Enmity to God, is either their Sin, or it is not: If it be their Sin, then these Angels sin now; their Actions are sinful, as proceeding from Sin, Hatred of, and Enmity to God. And they are hardened in Sin. If it be not, then it is to be observed, that this Professor of Theology will profess, that Hatred of, and Enmity to God in the intelligent Creatures of God (as intelligent They must be to be capable of Love or Hatred) is no Sin. And so the

Love

Love of God shall be no Duty. And tho' He be infinitely Amiable Himself, and the Creator of all Things, yet His Creatures shall not be obliged to love Him: And some will inquire thereupon, whether they may not next be obliged to Hate Him. Which will be (what is imputed to other Opinionists) to turn the Law of God upside down.

Again, this Evil, in which these Angels are said to be obdurate, is either Physical or Moral; If Physical only (as he would suppose that of obdurate Men to be, who, he says, do not properly and formally Sin, but rather Act as Wolves, Bears, distracted Persons and Devils) then it seems contrary to the Tenour of Holy Scripture, which represents these Spirits as morally Evil and Sinful. *The Devil sinneth from the Beginning. The Lusts of your Father the Devil ye will do.* It seems these Lusts, as seated in the Devil (tho' tending to the Murther of our Saviour Himself) were not Sin; but Obedience to them, in Men, was sin, if that will be granted; for perhaps he will say, that neither did they, when instigated by the Devil, sin, but act, as the Devils themselves, without Sin. They are impure *unclean* Spirits. Will it be said, only Physically *Unclean*? They are *Evil* Spirits, *Wicked* Spirits; the same Names are given Them as describe the Sinfulness of Man. Besides, they are afraid of God and of his Judgment, as being conscious of their Sin and Wickedness? And must we be afraid  
of



of Them, and wrestle against Them, only as mad, furious Spirits, and not as spiritual wicked Things in High or Heavenly Places? Farther, They drew Man to Sin at first, They are tempting Him and destroying Myriads of the Race in all Ages; They Crucified the Son of God Himself, insinuated the Craft and Covetousness into the Traytor, taught *Ananias* and his Wife to Lie to the Holy Ghost. They have filled the World with Idolatry, have set up Themselves in the Room of God, have breathed over the Nations Enmity to God and Religion; have filled the Church with Hypocrisy, Scandals and Dissentions; have raised up Beasts, false Prophets and Persecutors against the Church of God and the Mediator, and done all the Mischief and promoted all the Sin they could in the World. And after all, must we suppose They are innocent in all this? That They have not offended God and Christ, and that They (these Holy Persons, whose Displeasure is just) are not displeased with Them upon that Score? That They shall not be called to Account, nor be punished for these Things? Alas! who can believe this?

If the Evil, in which They are thus obdurate, be Moral Evil and Sin, then They can either cease to sin, or cannot. If They cannot, then a Necessity of Sinning will consist with an Obligation to the contrary. And then our Author must (in some Respect) say

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Non

*Non possunt non peccare*; They cannot chuse but sin (their Will is so obstinated therein) and yet it is still Sin that they commit. There will be such a Case as an incurable Self-determination to Sin, in and of such Persons as are still under the Authority and Obligation of the Divine Law.

If these Spirits, notwithstanding this Ob-  
duration, can cease from Sin, or restrain  
Themselves from committing it (and that  
with all the Ease of a free convertible Will)  
it is a Mystery and Miracle They do not.  
What! do They hate the chiefest Good, which  
our Author will say, cannot be hated? Do  
They hate the only Means to that Good?  
Concerning which he will say the same? Do  
They love their Chains, their Pains, their  
Horrors and Torments, why then do They  
cry out against their being Tormented be-  
fore the Time? This therefore, I suppose,  
we must leave among the Things that are  
*hard to be understood*; and enroll among  
the Judgments of God that *are past finding  
out*.

## QUERY XXXV.

*How come these Evil Angels to be still  
so united in their Works and Interests.*

**I**T has already been inquired, how it was possible for Them to concur and to represent to each other their Concurrence in the first Sin they committed in their Heavenly Station. The Inquiry may be renewed concerning their present Unanimity in their Counsels and Prosecutions.

That They are very unanimous and concordant in their Affairs and Kingdom, seems intimated by the Saviour's Reasoning against the Blasphemous Pharisees; *Mat. xii. 25, 26. And Jesus knew their Thoughts, and said unto Them, every Kingdom divided against it self is brought to Desolation; and every City or House divided against it self shall not stand. And if Satan cast out Satan, He is divided against Himself, how then shall his Kingdom stand?* As great an Adversary as Satan is to us, He is not so to Himself in the Administration of his Affairs; nor is one Satan (one Devil) so to Another. But They can Concordantly unite for the Support, the Management and Propagation of their Kingdom.

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The same appears also by their Diligence and Success. The more diligent They are, should They thwart and contradict one another, the more They would intangle their own Concerns, and hinder one another's Business, and destroy each other's Design and Work; and so ruin their own Interest in the World; and so their Captives would become a more easy Prey to those that would pull them out of their Hands. But on the contrary, we see They carry all before Them. The unlightned Part of the World They rule and hold in Chains of Darkness. The inlightned Part They defile, and tear, and devour. If the Saviour and His Agents make an Attack upon one Soul, They are to be opposed and resisted. A whole Legion of Devils will combine to rescue one poor Mortal out of the Saviour's Hands.

And yet Darkness begets Error, Misunderstanding of each other and Division. Such total Depravation of Nature, one would think, should breed Envy, and Malice, and Strife among Themselves; and Strife will beget Disorder, and Confusion and every evil Work. Work, that is evil to Themselves, and contrary to their Principal Design, and Aim, and Interest.

Whence their Unanimity and Accord in all their evil Projections and Prosecutions ariseth, is not easily determined, when it is more nearly considered.

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If we should say, that the Sagacity and Sharpness of their Minds always dictates to Them the same Things; that being agreed in the End, the Light and Clearness of their Understanding is such; that They cannot but be directed to the same Means and Methods of Prosecution; it may be said on the contrary, that this takes some Things for granted, that possibly may not be true; as that They are all of the same Penetration and Sagacity of Understanding; which possibly may not be. And then different Intellects will have different Sentiments and Dictates; and then, that They are all of the same Malignity or Degree of Deprivation; which, if it should not be, They may still differ about Means and Ways of prosecuting some evil Design. But if the Supposition should hold good; and They should all be of the same intellectual Light and Sagacity; and that Light and Sagacity should be so great, as, in all Emergencies and Affairs, to dictate the same Thing, one would think then, that it should as powerfully deter Them from their evil Prosecutions and Works. They cannot but know that They are there by *treasuring up Wrath for Themselves*, and pulling down the more flaming Vengeance on their own Heads.

Should we suppose, that They have All (that is, All the Subordinate Ones) voluntarily resigned Themselves, their Wills and Services, to one who is their Prince and Head,

it may be supposed on the contrary, that That scarce seems consistent with the Nature of Intelligent Volitive Beings. For as They have Understandings of their own, They must have Wills of their own too. If we suppose these Wills of Theirs always concordant with That of their Prince, this brings us to the same Difficulties we had before. Their Difference in Understanding, Malignity, or other Qualities, may easily produce a Difference with Him : If it may be said, that They have resigned Themselves to Him and his Orders, how different soever their Wills may be from His, that is as much as to say, They have consented to obey Him against their Wills; or to act for Him or under Him, even in the greatest Reluctance of their own Wills; which is to subject Themselves to such a painful Slavery, that Rational Beings (one would think) can never be fond of; especially when They know, that not only the Work is irksome, (when it is against their Wills) but the Wages is fiery and intolerable. If we should suppose, that it is Part of their Curse and Punishment to be subjected to their Prince; and that He is able to punish or torment any of Them for their Refractoriness and Disobedience to Him; yet it may be supposed withal, that it is the Continuance of their Wick- edness, that continues that Part of their Curse and Punishment upon Them. It may be questioned, whether the Curse and Punish- ment of it shall be continued (or continually

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inflicted) on Those that depart (or unfeignedly desire to depart) from the Sin that procured it. And if the Prince of the Devils has Power to torment his refractory Servants, yet still it may be questioned, whether He has Power to torment Them, which their Refractoriness to Him, would be Obedience to God. And if in that Case, He should externally torment, the Consciouness of their own Innocence would much support them. But we cannot suppose, that any in the Infernal Regions are punished or tormented for any Obedience to God. If any are punished or tormented there by the Prince thereof, it must rather be for not sinning more, and acting more against God, and his Interest, and Kingdom.

So that the Unanimity and Accord of the Hellish Kingdom seems to depend much upon the Prince of it. He is furiously enraged against God and all the Concerns of His Glory. His Malice and Envy dictate the most Hideous Enormous Projections and Prosecutions possible. His penetrating Intellect and Wit immediately discover the most expeditious Means and Measures to accomplish His Designs. Upon the Communication of His Counsels, to his Angels and Ministers, They (either thro' innate Malignity, or Fear of Punishment, or both) immediately concur, and engage all their Power for Performance. Or, possibly, the Prince may have his Council; and They, thro' their

greater

greater Wisdom and Policy, may concert and determine the great Affairs of their Kingdom. And these Affairs, thus concerted and determined by Them, may be committed to inferior Officers, to be put in Execution. And These, as being hardned in Sin, and intent upon doing all the Evil They can, and not seeing any Way whereby to do more Evil than in the Methods proposed, readily apply all their Powers to the Accomplishment of Them. And if the Inferiors should be supposed, at any time, to see any Reason to differ from their Superiors in Mode and Management, it may be supposed, that having so long experienced the superior Wisdom and Discretion of their Superiors, They can, in many Things, exercise a blind Obedience, and Act by implicit Faith.

Or, if it be supposed on the contrary, that the Inferiors have no such great Reason to Exercise such a blind Obedience, or Act by such an implicit Faith; since They have found, by long Experience, that the Counsels of their Superiors have often been disconcerted, their Measures broken to Pieces, and their Devices turn'd upon Themselves, to the Shame, Confusion and Vexation of the whole Fraternity; To this it may be said, that the Inferiors indeed know that This will and must be so. They know that Heaven will triumph over all their best concerted Measures. And yet They know no better, than what their Superiors project and suggest. And therefore, what

thro' such Ignorance, and yet desire to do all the Evil They can, and what thro' Fear of Punishment from their Superiors, They employ all their Power and Diligence in their Service, and for the Promotion of the common Hellish Interest. But, after all, this Case will still lie obscure and unsolved. But it will lead us to another; which may be this.

### QUERY XXXVI.

*Whether the Prince of Hell may not stand guilty (in the Court of Heaven) of all the Sin committed in Both Worlds, viz. on Earth or in Hell? or committed in the Three Worlds, in Heaven, and Earth, and Hell?*

**W**HILE it is here supposed, that the Hellish Prince may stand Guilty of all this Sin, it is not to be understood, as if He Alone were guilty of all the Sin; or as if all the Guilt were to be charged on Him and none else. There may be many Partizans and Complices in Sin. Some may contrive it; others may counsel and encourage the Commission of it; others may be employed in the Fact, and others may rejoice and take Pleasure in it when it is committed. All these may have a Share in the Guilt, though, possibly, not an equal Share. And, possibly, Things may be so stated, that the Person that immediately commits the sinful Fact may not always be the greatest Criminal



iminal. It is sufficient to the Inquiry here proposed, that the Prince of Hell has His Share of Guilt in all the Sin here supposed to be committed; how great His Share may be, we must not pretend to determine.

The inferior Officers we may suppose are busy about the World, promoting and encouraging the Sins of Men; and consequently guilty of those several Sins, that They severally so promote and encourage. Nay whether every one of these Evil Angels may not stand guilty, in the Court of Heaven, of all the Sins of all Men in the World, may be a great Question. For tho' every one cannot be in all Places at once, promoting and encouraging all the Sins of each individual Man in the World; yet They may All agree to do all towards the Sin of Men that their Power does extend to; They may All in Intention, Desire, Activity and Approbation concur to the Sins of All; And so, in the Court of impartial Justice, make Themselves guilty of All. But our Inquiry proceeds only concerning the Prince; and that, in Reference to the Guilt of all the Sin perpetrated in all the sinning Worlds. And so,

1. In Reference to the Sin committed in Heaven; the original Transgression, by which They forfeited and lost their Paradise and Bliss. A great Multitude of Them (according to the best Information we have from Scripture) sinned and fell together. This could not be by mere Chance and Casualty.

There must be some Concurrence of Minds and Wills together; which (so far as we can understand) must be by some Counsel and Intercourse, such as their Nature admits. That the criminal Counsel and Intercourse should begin with any of the subordinate Angels looks not likely. They might fear to attempt any Thing Black and Criminal with their Prince. They were His Angels; and so, 'tis probable, Counsels, Projections and Motions began with Him, and by Him were communicated to Them. It is most rational therefore to suppose, that He drew Them into a Compliance and Confederacy with Himself; and so became guilty of the Sin of all His Partizans, and is accessary to the Downfal and Damnation of Them All. And what a Load of dreadful Guilt is here!

2. In Reference to the Sin still committed in the Infernal Regions. That they are Habitually and Actually sinful there, has been already argued. They are hardened in Impiety and Rebellion against God. They are Haters of His Majesty, His Law, Authority, and Government. They are impenitent, proud, and contumacious under the Hand and Judgment of God, and studious to oppose all His Honour and Interest. All this is pleasing to the Prince of these Apostate Spirits; is encouraged and fortified by His Example, and by the Laws of his Kingdom; and must redound to His aggravated Guilt and Condemnation.

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3. In Reference to the Sin of this World. This is, in Scripture, frequently imputed to these Infernal Spirits. They go to and fro in the World, and march up and down the Earth, to promote Sin all the Ways They can, and to ensnare and destroy Souls. We cannot suppose, that the Prince is personally and immediately engaged in all these Suggestions and Temptations to Sin, that are offered to all Men, all over the World. But what He does not immediately Himself, He may do by His Emissaries and Agents. Possibly, He Himself might be employed in the first Assault that was made upon this World, and the first Attempt, to draw Man to His Side and Interest. So great an Affair might require the Skill, and deserve the Care and Manage of the great Prince Himself. Man was pure, happy and strong; his Law was clear, easy, and highly enforced; and a long Posterity was laid up in his Loyns. Should the Tempter here prevail, a whole World would be gain'd, His Dominions would be enlarged, the Success would be great; the Victory would descend and be carried down thro' all Ages. Possibly, the Proud Monarch would not allow any of his Subjects the Glory of this Conquest. They may serve to carry it on, and to subjugate Men already conquered, but not to obtain the first Victory. And the Plot succeeded according to Desire and Design. What a complicated Impiety and Villany was here! The Race



Race of many Ages and Generations, as good as lost at once! The Tempter saw what an happy beautiful World it was; how likely and meet to redound to the Maker's Glory. He saw what a noble, curious Piece of Divine Skill Man was, and how able and qualified for his Maker's Service and Glory. He knew, that a large Posterity must be derived from Him. He knew the Happiness He was drawing Man from; the Misery He was drawing him to. He was Himself under the mighty Hand of God, and should have dreaded to provoke Him yet more. And yet this He adds to all his former Iniquity! Surely His Sin was more high and heinous than that of the poor tempted Transgressors, that pull'd and eat the Prohibited Fruit. What a pregnant Wickedness is here to be laid to his Charge, and how copious a Guilt to be devolved upon Him!

In the succeeding common Sins of the World, possibly, the subordinate Ministers are made use of. They are numerous, active, diligent, malignant and invisible. Possibly, the Prince Himself may not often come down into our Air; his Seat and Throne is (as has been argued) in the sublime ethereal Regions. Yet great and weighty Business may sometimes call him thither; As when the Saviour Himself was to be tempted and attacked. Or when he knows His Time is short, and His Servants must be quickned, or He Himself will assist Them; or a Fight is to be

be maintain'd against *Michael* and his Angels. But, in all Probability, his Servants discharge the ordinary Affairs of the Kingdom. And there may be Diversities of Orders and Offices among Them. And They are all vigilant and diligent in their respective Posts and Places.

The Sins of Men are, in Scripture, usually imputed to the Devil. Not that the Devils act all and Men do nothing. Men have their Agency in the Commission (*i. e.* when any Act belongs there to) and the Devil His. Men have their Share in the Guilt, and the Devil His. Men act knowingly and willfully, and so does the Devil too. It is not easy to know how far the Devil's Agency proceeds and reaches, and yet leaves Guilt upon the enticed tempted Man. Doubtless the Devil suggests evil Thoughts and Imaginations; raises evil Designs and Desires; foment's Lusts and Corruptions; employs disordered and morbid Humours of the Body; presents evil alluring Objects, or suggests the Use that may be made of their Presence and Nearness; and sometimes, almost hurries the Mind and Heart to the Commission of Evil. He knows how to concur with the natural Disposition, the predominant Passion, the contracted vicious Habit; so that, at the same Time, the poor Mortal shall be tempted, and yet *carried away with his own Lust, and enticed.* Former Sins give Advantage to the Tempter, and also provoke God to abandon Man to the

the Temptation. And even then the Sin must be impured to the Human Transgressor. At the Saviour's Permission and Signal, the Devil entred into the Traytor (so full a Possession is He represented to have); and yet, *He that delivered me unto thee* (says the Saviour) *has the greater Sin.* Whether there be any Sins of Mankind, that the Devil is not accessary to, and not acquainted with, we cannot well tell. Some would fain excuse Themselves, by laying the Blame (as our first Mother did) *upon the Devil.* But whether there may not be Thoughts, Desires and Designs in the Hearts of Men that the Devil knows not of, we cannot tell. It may seem there are. He knows not the Heart (the Soul and the immanent Actions and Motions of it) immediately. Secret and evil Thoughts, Imaginations, Inclinations and Desires may there arise, (as the Heart is a constant Fountain of Evil) before he is aware of them. Though as soon as He is aware of them, He may be ready to cherish, encourage and actuate them. Those that he himself suggests and raises, probably, He knows. Others he may not know, till discovered by some overt Act; which he then concurs with, pushes on and approves. So that it is probable, that all the Sins of Mankind, that They have known of, They have, in their several Offices, approved, heightened and advanced as far as they could, and made them their own. These, probably, have been reported, or some Way or other made known

to



to their Prince; either that They may appear to acquit Themselves well in their Places; or that He may know how his Affairs prosper; or may give farther Directions thereupon; or may be entertained with some grateful Tidings; or for all these Ends and Reasons together. Hereupon the Monarch has been pleased, has encouraged His Subjects in their Work, has rejoiced in the Injury done to Heaven and to Human Souls; and has contracted a dismal Guilt from all these Sins to Himself and His Throne, which, in Time, must be visited upon him. O what a Mass of Superadded Guilt is here! Nay,

104. In Reference to Sins that have not been committed by human Persons, or that have contracted little or no Guilt to them. For, doubtless, all the Sins have not been committed by the Individuals of Mankind, that these restless Spirits may have prompted and push'd them to. Some Sins (yea many) have been prevented by Providence, which puts Bounds to Impiety as well as to the Sea. Some, the Tempted Persons Themselves have, upon the Recollection of Mind and Thought, steadily rejected and refused. Some there are, whose Facts (otherwise very criminal) we can scarce tell what Guilt they have derived upon themselves. As when Persons, in the Delirium of a Fever, in a Fit of Distraction, or in the Heat of Melancholy, have been, by the Tempter's Opportunity, hurried to Self-destruction or the Murther of others.

Others

Others there are, whose Evil has proceeded no farther than their Imagination and Thoughts, and there has been their Grief and Burthen; as when Religious Persons have been troubled with horrid blasphemous Injections; when melancholy Spirits are fill'd and perplexed with Unbelieving, Atheistical, Irreligious Suggestions; which, upon the first Rise, have been opposed and resisted. They seem not to be the native Products of the Heart (as bad as it is) but the Darts and Arrows of a foreign Power. Preternatural Instillations there seem to be, that infest and molest Mankind. Such as are contrary to the Dictates of Flesh and Blood; contradictory to the Principles of Nature, Reason, Conscience, Self-preservation, and the genuine Temper of the Person that is possessed with them. As when a Religious Healthful Person, upon coming into his Chamber or Study, and seeing a Penknife lie there, shall have his Mind suddenly catch'd with the Apprehension, here's a fit Season, here's a fit Instrument to make thy self away with. When a youthful cheerful Person of the tender Sex, upon looking out of a lofty Window, shall have it suddenly represented to her Mind, O how pleasant it would be, to throw my self down! insomuch that she could scarce withstand the Temptation, till a little Time had recovered the Sense of the evil Consequences. Especially, Persons that begin to be awakened from a Course of Sin, and to resolve for Religion, find themselves

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unaccountably haunted with vile, horrid, impious Surmizes. 'Tis strange to hear the Thoughts, the Objections, the Temptations, the Difficulties, the Desperations, that are thrown in their Way; such as They never heard of, or dreamt of, before. All which seem to proclaim an invifible, busy, Adversary to Mankind. In many of these Cases, Divines are apt to fuppofe, that the poor Mortal is rather paffive than active; that thefe intruding Surmizes are rather his Malady than his Sin; and being, from firft to laft, rejected and abhorred, will not be imputed to his Condemnation. But the evil Angels are finning in all this. They vent their Spleen and Spite againft God and the Souls that He has made and redeemed. No Thanks to Them, that the whole Race of Mortals, is not as full of Sin and Wickednefs, as They can breath into Them; and, at laft, as full of Mifery and Torment as They can make them. All this, thefe malignant Spirits are purfuing; and this They do in Subjection and Obedience to their Prince: In this They are faithful to Him, and the Orders He gives Them. The Sins defigned, and covered, and purfued by Them (though not eventually practifed by Mortals) muft certainly redound to the difmal Account of their Monarch, and inflame the unconceivable Reckoning, at the great Day of His Judgment. O what Mountains of Guilt are here! What human Mind is able to bear the Thought of it!

O what



O what Vials, or Floods of Wrath must wait this abandoned cursed Creature! Who can forbear trembling at the Thoughts of his most miserable Condition? Whither will He fly, where will he hide His confounded Head at the Appearance of the Judge, whom He is now opposing and persecuting? He would now cast Rivers of Water out of His Mouth, to drown the Church of Christ. Alas! poor impotent Creature! Let him treasure up all his Floods to quench some Part of the Flames, that must torment him at the Great Day. No wonder, all his Seed and Breed here on Earth, are tumbled into the same fiery Abyss with Himself! There must not be two separate Hills, Devils and the damned Part of Mankind must be lodged in the same sulphureous Dungeon! Go, ye cursed, into everlasting Fire, prepared for the Devil and his Angels. Prepared by the Wisdom, and Power, and Jealousy, and Justice of the Eternal God. And what dismal, doleful, dreadful Preparations will those flaming Perfections produce? prepared for the Devil, the Monarch of the Apostate World, in the first Place; and then for his Angels and Subjects according to the Measure of their Sin and Guilt. O what will it be, to be the very Mark and Butt of the Divine Fury and Revenge! to be the Head and Chief of all the damned, hated cursed, Creation! Hither must the anathematized Part of Mankind go. They that have now been His Conquest, must then be

an abominated tormenting Spectacle. He will vex and punish Them; and they will upbraid his Deceit and Cruelty with everlasting Reproaches. The very Sight of them shall keep alive the Memory of his Rage and Fury against God, and quicken the *Worm that never dies*, and blow the Fire that will never be quenched. Surely, all His Angels and Captives, taken from this World, will be made the Instruments of His Woe; and will concur to the Aggravation of His Pain and Torture for ever. But such is the Prince that would rule this World, and set up for the God of it! When will the dreaming, drowsy World awake, and see who it is that tyrannizes there? See, what an amazing State of Damnation and Vengeance he is preparing for Himself and his deluded Followers! O that poor Mortals had Sight and Wit and Sense enough, to discern the Power and Wiles of the Tempter, and to recover themselves out of the Snare of the accursed Devil!

S QUERY

## QUERY XXXVII.

*Whether we may not, in these Angels, see the Demerit and the Guilt of Sin? And thence Learn much of the Evil and Offensiveness of it, in the Sight of Heaven?*

**W**E have some Divines, that could Teach us the Evil and the Guilt of Sin, in this World, from the Sentence that was, by God, passed upon Man after his first Revolt and the Execution, that was made thereupon. And because Temporal Evils are there only Pronounced and Inflicted, they would have us Conclude, that the Divine Threatning comprehended no more; and that They only were, Originally, the Wages of our Sin.

But, doubtless, the *Prince of the Power of the Air* understood more, when he was so Solicitous to intice Man to Violate the Precept, and to incur the Threatning and the Threatned Evils. He hoped to have Man, his Companion in Misery. And it is the Curse, pronounced upon the Diabolical Serpent, that is Man's Release. It is Redemption, that shows the Captivity and oppression of the Devil and the Evil of Sin; And the Grand Atonement displays the Guilt of it. It is therefore, to be observed, that though the great God would have some Fruits and Memorials of the first Sin to continue through



all Ages, yet He would pronounce and inflict no more then, than was consistent with the great Design and Work He had in View, viz. the Eternal Redemption by His dear Son.

Though it may be supposed, that the Sin and Guilt of these Angels may have their Peculiar Aggravations; yet they are set forth to us as an Instance and Example of the Tremendous Judgment of God. For if God spared not the Angels that sinned (though They were natural Branches, or the Natives of Heaven), but cast them down to Hell, and delivered them into Chains of Darkness to be reserved unto Judgment, how much less shall He spare the Flagrant Sinners of Mankind? as the Apostle seems to argue, 2<sup>d</sup> Pet. ii. 4. It should seem, that as soon as They had sinned, They were cast out of Heaven into Hell; and so, for the first Sin are delivered over to Eternal Judgment and Darkness. So great is the Evil of one Sin, that it procures to the Transgressor an endless Punishment.

Learned *Episcopus* would suppose, that somewhere or other, They sinned long, and contracted an Habit or Custom of sinning; as is argued (he judges) from the Severity of their Punishment. His Sentiment in this Case, is worth the considering, if so be, it will afford us any Light in our Inquiry. He supposes in the first Place, that the Angels were made and sinned also, before this vi-

sible World was made. Cui adde (says he) quod verosimile admodum sit ( Ἄποδελυκὰ enim Argumenta hic desunt ) Deum, cū cælum hoc condidit, Angelos etiam condidisse, non ut Angeli seu ministri statim essent, sed tanquam celi istius Incolas, & Domesticos quasi suos ac contubernales.

This Supposition we are willing to admit; viz. that God did not make these Excellent Spirits at first, to be Angels, Messengers or Ministers to this World; but as Natives and Inhabitants of that Celestial Region; Ministers indeed to himself, and Attendants upon the Throne, and Admirers of the Beauty and Majesty seated there; but not Servants to the Inhabitants of an inferior World. And accordingly, this will very well suit, with an Hypothesis, already stated in these Inquiries; viz. That the Proposal of Subjection and Ministry to the Mediator, in the Affairs of His Kingdom, might very well be supposed to be the Probationary Law, by which They must stand or fall. The Revelation of the Intended Humiliation of the Son of God, might well command Angels, as well as us, into lowest Humiliation and Ministry. Then it is added;

*Angelos autem istos non brevi aut exiguo Tempore, in isto domicilio fuisse, sed diu admodum in eo versatos, tandem sive superbiâ, sive aliâ aliquâ Libertatis suæ nimîâ, ut putabant, Circumscriptione & Limitatione adductos, magnam partem, veluti Conspiratione*

*factâ, a Deo defecisse, & celo Extrusos in Abyssum, sive Tartarum, quem locum Terræ tenebris & Caligine obsitum nonnulli esse statuunt, præcipitados esse & tandem in ultimam Abyssum præcipitatum iri.*

How long the Angels continued in their first Habitation, the Scripture does not assure us. The longer we suppose, They continued therein, and the longer They practised Obedience, and persisted in their Blessedness, the more difficult, or improbable we may suppose, their Sin and Fall would be. Upon the Hypothesis now laid down, their Humility or Pride would be sufficiently explored. They would then (if ever) think their Liberty too much circumscribed. Their Highnesses would be affronted (if ever) at the Proposal and Prescription of such a Ministry. That, in a vast Body, They fell from God, were exiled from their Heaven, and thrown down to Hell, the Scripture sufficiently testifies. Where this Abyss or Hell is, has already been shewn from thence also. That They are not yet in their ultimate Abyss, or Hell, seems to intimate that They are yet capable of offending more, and deserving more Punishment; unless it be supposed, that They have not yet received the full Wages of what They have already done. And if That be supposed, it is consistent enough with Their being yet capable of Sin and Offence against the Mediator. But that these Angels continued long in Sin, even till They had got



the Habit and Practice of it, he would persuade us by two Arguments; the first of which is taken from the Import of Scripture Expressions, relating thereto. *Rationes quæ id mihi suadere videntur sunt; Prima, Quia de Angelis, & magnâ admodum Angelorum multitudine dicitur, quod Peccaverint, 2 Pet. ii. 4. quod a Principio peccant, 1 Joh. iii. 8. quod in Veritate non Perstiterint, John viii. 44. quod non Servaverint suam Originem, sive Principatum; in Græco enim est, ἐκ τῆς αἰχμῆς; sed reliquerint suum proprium domicilium, τὸ ἰδίον οἶκον, Jud. 5, 6. quod Homicidæ fuerint ab initio, mendaces & Patres mendacii (vel mendacis) Joh. viii. 44. Id quod testatum fecerunt in Paradiso, Seducentes Evam & Adamum vixdum in mundo Constitutos, Gen. iii. 2 Cor. xi. 3. Peccare autem aut peccasse, in veritate non perstitisse ut dicuntur, longa & Diuturna eorum Rebellio requiri videtur, id est, non unus dantaxat Peccati Actus, sed habitus & peccandi Consuetudo præsupponi, Stylo Scripturis usitato.*

The Margin to this Paragraph would inform us, that the Angels were made and sinned also long before this World was made (*Angelos diu ante mundum hunc Visibilem fuisse & peccavisse*); if that is to be proved by this Argument, how comes it that the Proof is taken so much from such Expressions of Scripture, that do not plainly report what was done before this visible World was created, but rather what was done since? It

is said indeed, that *they sin from the Beginning*. Now that must relate either to the Beginning of *Their* World, or to the Beginning of *ours*. If it relate to the Beginning of *their* World, or to their own Beginning, then They must be supposed to have sinned almost as soon as they were made; and to have forsaken the Truth almost as soon as They were set in it, and to have *left their own Habitation*, well nigh as soon as They were possessed of it. Which our Author, I suppose, will scarce allow; he will scarce come up to the Opinion of some of the Schoolmen; that They might sin almost in the same Instant, in which they were created. And then if the Word, *sinned*, there, should be supposed to denote an Habit and Custom of sinning, They must then be supposed to have got an Habit and Custom of sinning from the Beginning of their World, or of their own Existence.

If it relates to the Beginning of *our* World (as he himself does and must interpret it, when it is said, They were Murderers *from the Beginning*), then it appears that they have sinned since they *left their first Habitation*; and since they were cast down into their Abyss, or Hell; and then how will it be proved (which he seems elsewhere to assert) that They do not sin now? And besides, this is far from any Proof of what They did long before our visible World was made. The Expressions, to *sin*, to have *sinned*, and not to have *persisted in the Truth*, do not

necessarily, or always import an Habit, Course and Custom of sinning, in the Scripture-Style. It is usually indeed so interpreted, where it is said, *He that is born of God, sinneth not.* But when it is said, *Go and sin no more,* it is not barely meant, Go and contract an Habit, or follow a Course and Custom of sin, no more: But, Go and commit not the Act of Sin (*viz.* of that Sin, or such Sin, no more) from which thou hast been released. And in *Rom. v. 14.* mention is made of *those that had not sinned after the Similitude of Adam's Transgression.* Whatever is the precise Meaning of that Expression. (or whoever are the Persons intended thereby) it is intimated, that *Adam sinned in his Transgression;* in that Act that was his *first Transgression* and his Fall and ours. *For by the Offence of one* (or rather, by one Offence) *Judgment came upon All, to Condemnation;* ver. 18. By one Act of Sin, Persons do really and truly sin; by one Act of Deceit, or one Lie, Persons *abide not in the Truth;* though Sin may not always be imputed to Condemnation.

But in a Probationary Law, a Course and Custom of Rebellion cannot be requisite to the Denomination, or Imputation of Sin. There the first Transgression is laid hold on, and imputed. There the State of the Transgressor is presently changed. He presently falls from Life to Death; or to a State of Guilt and Condemnation. He abides not in the  
Truth,



*Truth*, in the Rectitude of his Spirit and Actions, in his Innocence, and Integrity, but quits it for Sin and Transgression. But in all this first Reason, there is very little, if any Thing to shew us what the Angels did long before our visible World was made. We must go then to the next Reason, taken from the Greatness of their Punishment; which our Author seems more to confide in, when he says, *Quem confirmat secunda Ratio; id est, Pena gravis ac Diuturna, quæ inflicta fuit iis, Detrusio scilicet ex cælo in Tartarum, & æterna atque irreconciliabilis Detentio sub catenis Caliginis in diem Damnationis ac judicii usque.* 2 Pet. ii. 4. *quando videlicet in ignem æternum cum reliquis infidelibus Hominibus conjicientur,* Mat. xxv. 41. *Hæc longam & gravem Culpam omnino videntur præsupponere.*

The Punishment of these Evil Spirit is, doubtless, unspeakably great and weighty. It seems here to be distinguished into these three Parts; 1. The throwing them down from Heaven to Hell. 2. The eternal and irreconcilable retaining of them in Chains of Darknes, unto the great Day of Judgment and Damnation. And 3. The casting of Them then, with the whole Company of condemned Mankind, into an Eternal Fire. This is horrid Punishment indeed! such as may well make Mankind quake and tremble at the Thoughts of it! But how dead and stupid are we to Things-unseen! It

is here supposed, that God is irreconcilable to these Angels. We had had Light in the Case, could our Learned Author have given us the Reason why He is so. It is said, that *at the Day of Judgment, these Angels are to be cast into an Eternal Fire* (and the Scripture says the same); must we suppose, that They are now exempted from such Sufferings? Will that Fire be only kindled then? or are these Inquiries unsuitable to us now? But what is the Meaning of this Respite of Theirs, and this Exemption of Them from that Endless Fire? Our Author supposes that They do not sin now; and so they will not deserve it then, more than they do now. Are They, at present, delivered from the full Wages and Punishment of Their past Sin? Why is such Indulgence and Clemency, vouchsafed to Them by Heaven? Is it, They may have Leave and Liberty to do Mischief here on Earth! and be Executioners of the Divine Justice and Judgment there? Or is the Reason, to us, unknown? For Divine Counsels must be, at last, acknowledged to be *unsearchable*.

But this great and long Punishment is said to presuppose a long and grievous Fault. And before, it was said, a long, continued Rebellion, or not only one Act, but an Habit or Custom of sinning, was *presupposed*. Must all this be *presupposed* to all this their great and grievous Punishment? Then it must be supposed before their Exile and Exclusion from Heaven.

Heaven. For that is mentioned as the first Part of their Punishment, And if so, They must maintain a long Rebellion in Heaven; must Practice Sin a great while there; which is, by no Means, suitable to the Holiness and Purity of that Place, or to that Manifestation and Presence of God, that is there. How unfit were They for a Residence there, after They had once sinned and rebelled, and transgressed the Law of their Creation! How unfit and unsuitable both to the Enjoyments and Employments there? Besides, Their Presence, Company and Example would be offensive and displeasing to the Holy Angels. It would be apt to interrupt their Peace, and Work, and Joy; and to hazzard their Innocence, and introduce Confusion into the sacred Society. Besides, Justice is usually severe upon the first Transgressors of Law. We see it in the Case of *Nadab* and *Abihu*, under the *Levitical* Administration; and in that of *Ananias* and his Wife, in the Beginning of the Gospel-oconomy, which is the most gracious and indulgent. These Angels were the first Transgressors in the Creation. The first that dared to offend Divine Majesty, to violate Divine Law, and to provoke Divine Displeasure and Justice. Doubtless, Divine Honour, Wisdom and Jealousy would be strict and short with Them; would immediately seize Them upon their first Rebellion, and send Them in Chains to their appointed Prison. Their Crime might be great



great and highly aggravated, without being oft repeated or long persisted in; nor was it meet it should be so in those pure and perfect Regions. Neither Scripture nor Reason intimate to us, that They continued long sinning in Heaven, before their Exclusion thence. It rather imports, that God *spared Them not* upon their Sin, but immediately cast Them down to their dark infernal Prison. And if, upon their first Sin, They were cast down into this eternal, irremediable Punishment. And if They have not sinned or offended God since, (as our Author seems to intimate they have not) then it must appear, that one Sin deserves and procures eternal, irremediable Punishment, at the Hand of the great God.

We say indeed, that these Angels sin still; and that at the *Judgment of the great Day*, They shall be condemned and punished for Sins now committed against the Mediator and His Kingdom. But even thus it will appear, that their first Sin in Heaven deserved and procured their Exclusion thence, their Detention in Chains of Darkness, their being delivered up to an uncured, depraved Nature, to the Terrors of their Conscience, and the Wrath of God, and Despair of Peace and Salvation; which will be eternal Punishment and Torture.

The Eternity of the Torments of the Damned, is a great and awful Deep. The Eternal God will more fully shew the Reason of them in the Eternal World. Possibly

sibly, we are not much concerned to inquire the precise Demerit or Guilt of one single Sin against God. Possibly, no Person will be ultimately condemned for one single Sin. Possibly, it cannot be said, that any Human Person that lived to the Age of Discretion, and Capacity of committing actual Sin, did go out of the World chargeable only with the Guilt of one single Sin. Yet Divines are wont to consider the Demerit and Guilt of one Sin, as committed against God. And they are wont to suppose, that each Sin has an infinite Demerit in it, as being committed against an Infinite Majesty. They are wont to consider, that Crimes here, among Men, are wont to be aggravated according to the Dignity of the Persons, against whom They are committed. An Offence against a Private Person is not reckoned so heinous as an Offence against a Magistrate. Nor an Offence against a subordinate Magistrate so high and criminal as one against him that is supream. At which Rate of reckoning, no Crime can be so demeritorious as one committed against God; and being committed against an Infinite Majesty, will deserve a Punishment, as infinite as the Subject is capable of.

To which it is usually answered, that then all Sins must be equal and must be equally punished. But what if the first should be denied, *viz.* that then all Sins are in themselves and their Circumstances, equal? Suppose

pose it should be said, that there are Sins committed against the same Infinite Majesty, that are yet unequal in their own Nature and their circumstantial Aggravations. And suppose farther, that though all Sins deserve as much as a Creature can bear, yet they shall not all be punished alike. Suppose we, that the Divine Governor Designs, that in the actual Infliction of Punishment, Regard shall be had to the Nature, Number, and Aggravation of Offences. Suppose, that there is a Mixture and Complication of Wisdom, Clemency and Justice in the Constitution of the Guilt of Sin; or in the penal Sanction of the Law. Should we now imagine, that all Sin against such a Majesty, deserves all the Penalty the Transgressor can bear, yet it may be supposed withal, that (through the Divine Wisdom and Clemency) the highest Guilt shall not be annexed to the lowest Crime; that Room shall be made for proportioning Punishment to Sin, and executing Justice according to the various Demerits of Transgressors. That the highest and severest Punishment that the Creature can bear, shall be inflicted on the greatest Sinners, and less upon others, according to the Nature and Aggravation of their Sins. Will there be any Harm in such a Supposition? It will but bring the Case to the State, in which it is already supposed to be.

But it is usually, farther objected, that upon the same Score, we may say, that our Obedience



Obedience likewise is of an infinite Dignity ; because it objectively relates to the same Infinite Majesty. But they that so object, are to be desired seriously to consider whether that Consequence is infallible. Does Obedience to any Person always rise in its Merit or Laudableness, in Proportion to the Demerit or Guilt of a Crime committed against him ? Nay, may not the Merit or Laudableness of an Obedience to a Person, sink and diminish, while the Demerit or Guilt of a Crime against the same Person, will be enhanced and exalted ? There are Persons so excellent in themselves, and so good to their Servants, that Reason judges it no great Difficulty, no great Strain of Goodness, to be faithfully observant of them ; when on the contrary, a contemptuous Disobedience would be rationally judged a Blemish to Human Nature. *Pharaoh* raised his Butler to his Office out of Prison. When He had done so, it might be supposed, that the Butler's best Service was but his Prince's Due. But a Treason then conceived against his Sovereign, would be reckoned worthy of the severest Death. Crimes are often estimated according to the Dignity and Relation of the Object, when Services are not so. Our Lord hath taught us, how little thank-worthy our best Attendance on God is ; when it may become Him to resent our Injuries and Affronts, according to the Dignity of His Nature, and the Obligations He has laid upon us.

But

But when Divines, in stating the Demerit of Sin, take in the Consideration of the Infiniteness of the Divine Majesty; I suppose, They do not design to omit the Consideration of his Relation to us. They would not inquire, what is the Heinousness, or Demerit of an Offence, committed against an Infinite Being that has no Relation to us. A Being of Infinite Perfection, that had no Relation to us (if such an one there were) would seem to deserve all Honour, Love and Admiration. But They would (or should) inquire, what is the Heinousness or Demerit of an Offence, committed against an Infinite Majesty, so related to us, as God is, who is our Creator; gave us all our Being and Powers; is our Legislator and Governor; gave us Law for our Good, and Prescription for our endless Blessedness. What is the Demerit of Sin against such a related, Infinite Majesty? This, perhaps, Mortals cannot determine; and Reason will say, it is not fit, the Guilty should. And so, it must be left to the Infinite, Legislative Majesty himself.

Many more Considerations are to be taken in to the Account, that is to be given of the Eternity of the Infernal Punishment. For it is to be considered, how necessary the Threatning and the Fear of such Punishment is before-hand, to deter the volitive Creature from the Contempt of, and Rebellion against the Creator. How little did such Threatning avail, with the Multitude of Angels

gels that sinned? or does yet avail in this Flagitious World? And when such Threatning has been enacted, yea, and passed into a Prediction too (in the Account of the ultimate Judgment) it will appear needful from the Wisdom, Veracity and Righteousness of God, that it should be punctually executed.

It is to be considered too, that the Evangelized Part of the World (whose Case is chiefly represented in the Account of the ultimate Judgment) is set upon a new Trial, upon the Basis of an Eternal Redemption, or upon the Intervention of a Mediator, who sets before the Mortals there, new Life and Death; a Life of Blessedness with Himself, in Glory; a Death, from His own Vindictive Hand and Justice. For, as He will come to be glorified in his Saints, so He will appear in flaming Fire, to take Vengeance on them that know not God, and obey not his Gospel. In this Gospel, He Himself, His Love and Death, his Life and Glory are represented and offered unto sinful, perishing Mortals. In the Contempt of, and Disobedience to His Gospel, He Himself, and His Love, His Grace and Glory are despised and rejected. His Covenant and Blood are trampled under Foot. His glorious Person and Presence, his everlasting Life and Glory are wilfully scorned and refused. So that the condemned Sinner reaps the Fruit of his own Choice, receives the Wages of



his Contempt and Scorn, is cast into the Flames, from which he would not ( it may be, through the Compass of many Years ) be dissuaded:

But these Things are beside our present Theme. It may appear by the Case of these Angels, what may be the Guilt and Dismal Consequence of one Sin. Whether we suppose, that upon the Commission of that Sin, They are so overwhelmed with Fury and Torment, that They are not capable of sinning any more ; ( or, that They are so surrendered ( in the Judgment of God ) to a vile, depraved Nature and Will, that They continually and outrageously sin, and suffer withal ; still Their Case is unspeakably intolerable and Desperate.

And, that a Being may be capable of Sin, it will be acknowledged, he must be Intellectual and Volitive. That He may be so, it will be acknowledged likewise, that He must be ( in the principal Part, at least ) Immaterial and Immortal. If such a Being as this commits Sin and Offence against God, how shall He be naturally cleared and freed from the Guilt and Punishment thereof ? Pardon is a Piece of Prerogative, and depends upon Grace and Sovereignty. Nor can it be prov'd, that God ever pardoned any Sin, but upon the Account of a Valuable Sacrifice, and Plenary Atonement, made unto his Majesty. What then can the Transgressor Himself do, to purge away His Guilt and release Him-  
self

self from Vindictive Justice? The Law demands Execution: The Conscience of Sin abides and terrifies; And the more the Understanding of the Criminal is enlarged and inlightned, the more He sees the Majesty of that God whom He has offended, and the Evil of the Sin he has committed, and His own Folly and Villany in the Commission of it, and the Greatness of the Punishment He has deserved. This will unavoidably breed a Tormenting Worm in the Mind and Conscience. This will, it self, be a dreadful Punishment. *Prima est hæc ultio, quod se Judice, Nemo nocens absolvitur — Occultum quatiante intus Tortore Flagellum:* How will this Worm and Tormenter be naturally (or by any natural Means, the Criminal can use) mortified and extinguished? The Continuance of this Worm and Tormenter may inflame the Wounds and increase the Pains, but not atone the Guilt. Who ever found that the Anguish of his Mind, made Satisfaction for his Fault? Or gave him any Satisfaction or Assurance, that it was expiated thereby? On the contrary, the Continuance of this Tormenting Worm, supposes the Continuance of the Guilt, contracted by the Fault. Nor will future Obedience (could it be supposed in a Spirit, laid under the full Guilt of Sin) expiate the Guilt and satisfy the Conscience in respect thereto. It is but due of it self, and makes no Compensation for past Disobedience. Perfect Obedience is not

to be ascribed to a Guilty Spirit ; and imperfect Obedience brings its own Guilt along with it. What good Man did ever find his Conscience appeased and satisfied, in Reference to past Sin, upon the Score of his defective Obedience ? It may indeed argue his Interest in an atoning Sacrifice, and the Promises of Grace ; but that is quite another Basis, than his own Obedience. It should seem then, that in the ordinary Course of Nature (or the natural Constitution of a Moral Being) the Tormenting Worm of an enraged Conscience must continue as long as the Criminal himself does. And this Tormenting Worm has sometimes, in this World, been so enraged and painful, that the poor Criminal has chose Strangling and Death, rather than Life. And some have gone so far, in their Agonies, as to wish themselves in Hell, that they may know the utmost of what they must endure. So that some Punishment (and that very dreadful too) seems to be the natural Consequent of Sin. And this seems likely, in the ordinary Course of Nature, to continue as long as the Guilty Criminal does ; and that is (on the Supposition of an Immortal Nature) to Eternity. So that they do very ill and do vast Injury to Souls, that diminish the Majesty and Glory of God, and degrade the Sanction of His Law, and extenuate the Demerit and Guilt of Sin, committed by his own Creatures, against Him. They take the Way to encourage



rage Sinners and promote Sin, and increase the Number of damned Miferants, and to provoke the Holy God to say (as the Expression is, in His own Book) that *the Anger of the Lord, and his Jealousy, shall smite against that Man.*

QUERY XXXVIII.

*Whether we may suppose, that there will be Sin in Hell, among those that are punished there, after the Day of the Ultimate Judgment?*

**I** Say, after the Judgment and Execution of that Day. Because till then, we have supposed (and it seems clear from Scripture) that the Evil Angels are continually sinning in opposing the Kingdom and Glory of God, and his Christ, among Men.

But in Reference to Their State, after the Judgment and Execution of that great and terrible Day, the Case may seem more difficult. Then comes the ultimate, immutable State and Condition. Then, as the Ministry of Angels here, will be ended, so also will the Oppositions, Temptations, and Conflicts of these Satanical Spirits be over for ever. Then no more Day of Account and Judiciary Process is to be Expected for ever. Then no more Panic Fear of more enraged Tortures, no more horrid and grinning Inquiry,

*Art thou come to torment us before the Time?* Then the Time of their most Exquisite Torment is come. Then They lye down in inconceivable Consequents of Their Sins, in their Shame, Confusion, Anguish of Mind, racking Despair, and violent sulphureous Flames for evermore.

Now it is inquired, whether these thus Dolorous and Accursed Spirits are yet capable of Sin against God, and do, accordingly, commit Any, in or by any of Their Powers. And the same seems to be the Case of that Part of Mankind, that is involved in the same Efforts and Effects of the Divine Severity and Revenge.

There are some that (with learned *Episcopius*, as we have seen) think, that They will be so Remote from all Capacity of sinning then, that They are not proper Subjects of it now, when their Tortures are supposed to be far less, than they will be then. But they seem not to be well resolved, when this State of Impeccability began. *Episcopius* has told us, that *they sinned in the Beginning of the World, and since their Fall from Heaven*; and particularly, that *they were Murderers and Lyars from the Beginning*; which they sufficiently evinc'd (*Quod Testatum fecerunt*, says he, as cited before) in their seducing *Eve* and *Adam*, as soon as They were placed in the World. And why the Seduction of our first Parents should be reckoned a Sin, and yet their Temptation  
and

and Murder of the Saviour should be none, I cannot see. Though the Saviour never complied with their long and violent Temptation, yet it does not follow, but their strong Attempts to draw Him to Sin, and their vehement Persecution of Him to Death, was their Egregious Sin. And if They sinned in the Saviour's Time, I suppose, no Cogent Reason can be given, why They should be under an Impossibility of sinning ever since. And if They sin now, They may, for ought we know, be capable, some Way or other, of committing Sin in their Final and Ultimate State.

On the contrary, some suppose and say, (and particularly some Modern Doctors) that no Intellectual Creature is Impeccable. That the Created Will is Mutable and Flexible. Or, if in some Cases it is not so, yet a Determination of the Will, arising from the Nature of the Active Being it self, is consistent with Liberty. That much intrinsic Necessity is (though Extrinsic Necessity is not) consistent with the true Freedom of the Intellectual Creature, and may, accordingly, consist with the Obligation of a Law, and a proper Obedience or Disobedience thereto.

In Order to open the Case of these punished Spirits the more, we may consider, what Powers, Capacities, Abilities or Active Principles, They may seem to be still possessed of; and so,



1. They have Understanding and Knowledge: Were they not Intelligent Beings, They would not be proper Subjects for Punishment. Their Species, Nature or Essence would be quite alter'd from what it was. It would be one Sort of Beings that sinned, and another Sort that was punished for Sin. Their Knowledge, doubtless, is very great; if not, in some Things, greater than before. They know much of that God against whom They have sinned, and of His incomparable Excellencies and Glory. They know His Holiness, Purity, Power and Justice. They know much of His Counsel and Purpose, of His Work in Creation and Providence, in Legislature, Judgment and Execution. They know, it's probable, much of the Glory of the Blessed; if They have not sometimes a Glance, or distant Prospect of that Glory, in order to inhance their Apprehension of so great a Loss. They know Themselves, their State, their Company, their Region, and their Tortures. Their Knowledge will inhance their Anguish. Their very Intellect will be tormented; their Punishment will be Intellectual. Thereupon,

2. They will have vast Memory, and Review of Things past. Possibly, They shall be able to recollect all that they have done, from their first Sin in Heaven, to the last, at the Approach of the great Day of Doom. They may remember the Happiness They were once possessed of; the Glories They  
once

once beheld and enjoy'd ; the Equity and Goodness of the Law They violated ; the Easiness and Justness of the Obedience They refused ; the Obligations, the Legislator had laid Them under ; the Folly and Vanity of those Motives, that induced Them to sin ; the Number, Love and Friendship of those bright Companions, that They left behind ; the long Train of Opposition and Hostility, They have maintained and carried on against God and Christ throughout all Ages. And this Memory will be as new Spirits to the Immortal Worm, and Fuel to the Inextinguishable Flame. Thereupon,

3. They have such Conscience, as consists in Self-reflection, Self-accusation, Condemnation and Reproach. Though they have not that Repentance that is towards God, it is reasonable to suppose, They have all that Vexation of Mind and Virulence of Conscience, that is afflictive, painful and tormenting. This is usually supposed to be *the Worm that never dies*. Then,

4. What Affections or Passions They have, we do not well know. Doubtless, They love Indolence and Happiness ; and wish their own Welfare. They are grieved, vexed and enraged in their Miseries ; represented to us, by *Weeping, and Wailing, and gnashing of Teeth*. They fret and repine, and are exasperated under the Hand of God. As They know God, it is most probable, They hate God, and his awful Perfections ; hate his Grandeur  
and

and Sovereignty ; His Holiness, Purity, Power, Justice and Truth ; His Law and Government, Judgment and Execution. This Hatred, it is probable, vents it self in all the Modes of Expression and Exercise, such Spirits are capable of. It is probable, They curse the divine Majesty and blaspheme his Perfections, and utter such Wishes and Execrations, as are not fit for us to mention. As an Adverse Power, on Earth, is represented under such violent Obduracy of Spirit, as to open His Mouth in *Blasphemy against God, to blaspheme His Name and Tabernacle, and them that dwell in Heaven*, Rev. xiii. 6. This may justly be supposed to be the Language of Hell, and immediately inspired by that Prince of Hell, that is there said to have set up that blaspheming Power. And the State that is most like to that of Hell, seems to be represented in that Beginning and Earnest of it, wherein it is said, that *Men were scorched with great Heat, and blasphemed the Name of God, who hath Power over these Plagues* ( and hath such Power to inflict them ) ; and *They repented not, to give him Glory*. They would neither give Him the Glory of His Goodness before, nor of His Justice and Righteousness now. And when the Vial of Divine Wrath was poured out upon the Seat of the Beast, *his Kingdom was full of Darknes* ( such is the Kingdom of Hell ) and *they gnashed their Tongues for Pain, and blasphemed the God of Heaven*



*ven* (still They pour out their Malignity and Rage against the Holy and Blessed God) *because of their Pains and their Sores, and repented not of their Deeds;* (as if Repentance were still demanded from Them) *Rev. xvi. 9, 10, 11.* We cannot suppose, the Case is any better under the Ultimate Judgment, and the Vials of Vengeance that are poured down upon the Inhabitants of the severest Hell. And, farther, as They are thus intraged against God, it is probable also, that They are exasperated against one another. Devils against Men, and Men against Devils; and the Devils against one another. And all the subordinate ones against their execrable Prince. Their Kingdom and Policy, perhaps, is now at an End. Their Regimen, Counsel, and Union, in order to that End, is, probably, now dissolved. And now, probably, all is Confusion, inexorable Malice, mutual Spite and Spleen, and Mischief and Revenge; possibly, They all hate, and curse, and revile, and torment one another with all the Rage and Power They can. And must we suppose now, that there is no moral Evil in their Natures, or Wills, or Actions? And that there is no Sin, or any Thing offensive to God in all this, that is thus related?

It is true, They cannot sin as they did before; They cannot commit the same Sort of Sins as They did before; They cannot compass the Earth as They did before, and seduce Men and  
corrupt

corrupt the Saints, and persecute the Church of God, and militate against God and Christ, as They did before. But they have their Understanding and Memories, and Volitive and (probably) some Sort of Executive Power; And must we suppose, that there is no truly Moral Evil in these depraved Powers? And that no Sin is committed by Them in Thought or Desire, Expression or Deed?

But the great Inquiry and Difficulty too, will be, what Freedom or Power of Will these Evil Angels retain, or are still Masters of. This would lead us too much out of our Way, to consider the Nature, the Liberties, the Restraints of the created Will. Philosophers and Divines are not well agreed about the Distinction between the Intellect and the Will, in the Human Soul. Some would have them to be distinct Powers; but They have, withal, their Difference about the Degree or the Measure of that Distinction. Some earnestly oppose their real Distinction, and load the Supposition of it, with hideous Consequences; among whom we shall find the great *Episcopius*, who will give us this as the Title, or the Argument of the second Chapter of his Tract, *De Libero Arbitrio*; viz., *Intellectum & voluntatem non esse duas Animæ Potentias realiter ab eâ, & à se invicem distinctas; & ex hac Distinctione ortas esse omnes circa Doctrinam de Libero Arbitrio Difficultates*. It is Pity then, but such Distinction should be laid aside; the Removal

val of which, will, withal, remove all the Difficulties that occur in the Doctrine concerning Free-Will. Let us then suppose, that there is no real Distinction between the Intellect and the Will, in the Soul of Man; but that they are one and the same Virtue and Faculty. If so be, he will give us Leave to say *that*, for, in the Prosecution of his Argument, in that Chapter, he does not say, that they are one and the same Force or Faculty; but *varia Anima Vis, non quod Intellectus & Voluntas* (says he) *Potentiae sint in Animâ, sed tantum quia sunt termini, per quos designatur varia Anima vis, quae ipsa a Deo data est, prout externè ad objecta refertur; Eodem planè modo, quo Ens dicitur unum, verum & bonum.* Now to avoid Controversy as much as ever we can, let it be agreed, and jointly supposed, that the Words *Intellectus* and *Voluntas*, are not *Potentiae in Animâ*; that the Soul may have all its Essence and Powers intire, without those Words; that it has all its Essence and Powers intire, without the Thing (or Things) signified by these Words, (he himself will not allow, by what follows. Let it be agreed then, that those two Words are (as he says) *Termini, per quos designatur varia Anima vis*; And let it be agreed too, that this *varia Anima vis*, is given by God, the Framers of the Spirit of Man within him; and that often it relates to External Objects; that it does not always and only do so,

I sup.



I suppose, will be agreed also. The Soul may have Reference to it self. The Intellect and Will may have Reference to themselves; may make themselves their own Object; and may refer External Objects to their own Welfare and Perfection. Nay, possibly, it may be farther agreed, that this *varia Anima vis* (how different soever it be) is some active Power of the Soul. And that these Metaphysical Affections (as they are called) *unum, verum, bonum*, do not properly denote any Variety of Active Power in the Being to which they belong; Because they may be attributed to such Sort of Being, as has not properly any active Power at all. And therefore, perhaps, it may be agreed too, that those Metaphysical Terms may fall short of representing the Variety there may be in the Active Power of a Being. But let that go as it may or will. Let us agree also, to call the Intellect and the Will (that we may avoid Contest about Words) not *Potentie in Animâ*, but *Varia Anima vis*; yet still we shall be at a Loss, what the Variety (or Distinction) of this *Anima vis*, this Virtue of the Soul, (if I may so render it) is. Whether it be only a Nominal, or even a Real Variety and Distinction.

A Real Variety and Distinction of this *Anima vis*, I suppose, will not be allowed. Let us suppose then that the Variety or Distinction is not, in it self, Real: That the Intellect and Will are one and the same Thing,

Thing, as much as ever our foresaid Author would have them to be; that they are intirely and numerically the same *Vis*, Force or Virtue of the Soul. And may we not suppose this as well as (or rather, than) that *unum*, *verum* and *bonum*, are one and the same Being? For, that a Being may be denominated *unum*, it must have some other Reference and Relation, than when it is denominated *verum*; and some other when it is denominated *verum*, than when it is denominated *bonum*. These Terms do not denote precisely the same Thing, or the same Affection and Relation. But now the Intellect and Will may have the same Object; and so may be related to one and the same External Thing. And so they may seem to be intrinsically and extrinsically one and the same *Vis*, Force, or Physical Virtue of the Soul. Let us suppose them then to be so, if our Learned Author will have them so; and let us see, how we shall be extricated from the Difficulties arising concerning Free-Will. If they are really one and the same Active Force and Physical Virtue of the Soul; then they must have the same Properties and the same Actions. The Intellect must have the same Freedom as the Will; and the Will must have the same Necessity, or Determination with the Intellect. The Intellect must judge and determine of Truths as the Will Pleases; or the Will must attend (or indeed, be the same with)

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with) the Intellect in all its Judgments and Conclusions, which our Author (as well as others) will never allow.

Should we now admit this Hypothesis in the present Case, and suppose, that in and with these Evil Spirits, the Case will be the same; viz. that their Intellect and Will is all one; or that they are really the very same Faculty; then we must suppose, that their Acts also are one; and that the Will acts and suffers equally with the Intellect. And Consequently, that their Wills do as truly and fully will all that They understand and know, as the Intellect understands and knows it all. And thereupon, that They as truly will all the past Sin, all their fall from Happiness, all their past and present Miseries, all the Blessedness of their Brethren in Heaven, all their own Destruction and Damnation under the Power and Wrath of God, as their Intellect does understand and discern it; which will scarce be allowed; and which if allowed, would seem to argue them still guilty of Sin, in still willing (or willingly allowing) all the Sin that ever They committed.

If it be said, that willing (an Affirmative Act) is not the only Act of the Will; that there is Nilling also (a Negative Act) that is a positive Act of the Will; that there is not only Non-Volition (the Negation of an Act); but Nolition, a positive Act; which is the Will's positive Dissent from, or Refusal of a Thing. It is true, there



there is so. But if the Intellect and Will are really one and the same Active Force or Faculty, then in the Act of the Intellect, the Will must be acted too; and the Question must be, whether that Act must be positive Volition or Nolation? It may as well be the former as the latter. But if it must be Nolation, then we must suppose, that the Will refuses, or is against, all that the Intellect knows and perceives. And then in the Case of these damned Spirits, we must suppose, that their Will is positively against the Existence and the Perfection of God, against the Happiness They themselves were once in, and the Capacity of Blessedness in which they once stood, against the Law of God which They once violated, against all the Sin that ever They committed, against all the Bliss and Service of the blessed World, and against all the Glory, which They know arises to God, either from the blessed World, or from their own Punishment and Sufferings; which would seem to be a contradictory Will indeed; as also to have its Sin, or Duty, or both. And to say, that sometimes the Will accords with what the Intellect knows, sometimes it is utterly averse to what the same Intellect apprehends and knows, is to Contravene the perfect Supposition of their real, intire Identity.

Again, it should seem that Foundation is laid for the assigning of Liberty to these condemned, miserable Spirits, in and by the

the Reasoning of one of our noted Moderns. For Dr. S. Clarke (in the *Demonstration of the Being of a God*; and under *Prop. 9<sup>th</sup>*) will argue, that Intelligence and Liberty must go together. For, says he, *Intelligence without Liberty, is really (in Respect of any Power, Excellence, or Perfection) no Intelligence at all. It is indeed a Consciousness; but it is merely a passive one; Consciousness, not of acting, but purely of being acted upon. Without Liberty, nothing can, in any tolerable Propriety of Speech, be said to be an Agent, or Cause of any Thing.*

Here it seems to be supposed, that Intelligence it self is no Act, or does not necessarily include any; it is said to be a *Consciousness* indeed, but *merely a passive one; a Consciousness not of acting, but of being acted upon.* It is supposed also, that *Consciousness* is no Act, or does not necessarily include an Act of the conscious Being; for if it does, then that *Consciousness* will be a *Consciousness of acting*, and not merely of being acted upon; that there can be no Act of a Mind, or of an Intelligence, or of an Intellectual Being as such, is taken for granted, not proved. Besides, this *learned Author* will prove, that there is a Being, that is necessarily intelligent, and necessarily conscious: Is that necessary Intelligence, and necessary *Consciousness* a merely *passive one*? a *Consciousness not of acting, but of being*

*acted upon* ? But what can act upon the absolutely necessary Being ? What Passivity or Passiveness is that most excellent Being capable of ? Who is there, or what is there, of the same Duration and Necessity with himself, to act upon him ? But this is Digression.

I suppose, it will be allowed, that these Evil Angels now are Intelligent Beings: Their Name, *Δαιμονες*, is usually supposed to signify as much. Their Intelligence is large and great; and is a Physical Excellence or Perfection; it was so before their Fall, and does not cease to be so now; though through their Sin, it accidentally inhances their Misery. They have their Wills; though They are dreadfully depraved, and most averse to God and Goodness. They are intelligent volitive Agents, very intent and busy in promoting and pushing on the Affairs of their Kingdom. I suppose it will not be said, that They are conscious only of being acted upon; and that They are continually acted upon by God in all the Evil They do; that They are merely passive in all their Enmity and Malice against God and his Servants; that They are only acted upon in all their Designs, Attempts and Efforts against the Honour and Interest of God, and the Welfare of his Creation. Since then They are Intelligent and Active, there must be (according to this Author's Principles) Liberty assigned to Them; and so, They must be



acknowledged capable of Sin, and the Obligation of the Divine Law to the contrary.

And as They are such now, it does not appear but They will be such also after the Day of the *Ultimate Judgment*: They will not be deprived of their Intellect or Will; They will indeed unconceivably suffer; but they shall know why, and from whom They suffer. Their Physical Essence and Powers will still continue excellent and admirable; They will still be (physically) more noble Beings than Matter, and mere brute Animals; They will still be the curious, excellent Work of God; They will be an excellent Sacrifice to His vindictive Holiness, Power and Justice. In Them and their State and Sufferings, He will be glorified. With their Intelligence, there will be some Exercise of their Will; they must certainly will, or wish their own Welfare, or Deliverance from their Torments; They must will, or wish, that God would withdraw His Hand, or that They could extricate Themselves from His Power, or that He would annihilate Them, or that they could die, or become insensible, or that they never had had a Being. They will wish sure, that They had not sinned, or that They had considered more the Consequences of Sin, or had done more to prevent their falling into those endless Flames. We cannot suppose, that They love God, or one another, but  
rather

rather are possessed with the greatest Hatred and Rage both against God and one another. We must not suppose, that They are merely *passive* therein ; or that They are only *acted* by God in all their Hatred and Rage against Himself, and against each other : And how They employ their executive Power, we know not ; possibly, They may dreadfully torment one another. It does not appear, but that even then They may be truly Agents ; intellectual, voluntary, active Beings ; and then our present Author allows Them Liberty ; and so, their Evil of Will, and Act will be sinful.

And indeed, should there be no Sin supposed in the damned World, after the Day of Judgment, one Reason that is wont to be assigned for the Eternity of Punishment there, will be cut off and discarded ; for it is wont to be said, that it may be just enough, that they that are always sinful, should be always punished. Where it is supposed, that the Damned will be always sinful ; and how can we well suppose otherwise ? their Natures are always depraved and defiled ; their Natures are active, energetic Spirits, not unactive Matter ; They will have Knowledge of God : In their Knowledge of God, They will either love Him, or hate Him ; We cannot suppose ( as has been said ) that They love Him ; and is it no Enormity, no Violation of Nature's Light and Law, to hate God ? to hate the most excellent, ne-

cessary, amiable Being? to hate Him that made Them, and is the Fountain of Being, Life, Perfection and Blessedness, that is diffused over the vast Creation? Is it not just then, that They that are always so sinful, so enormous, Beings, as to be perpetual Haters of God, should be perpetually punished and plagued by Him? Whether such a Reason as this, for those everlasting Miseries, should be dropt and discarded, let the Wise and Judicious judge.

But it seems not meet, that such a Question as this, should break the Peace among the learned and pious Brethren; it were much better, that Care and Zeal were shewn, in saving our selves and one another from coming *into* that *Place of Torment*. I thought to have said no more upon this Question, than what was incidentally dropt in some preceding Inquiries; but second Thoughts induced me to suggest these Things, if so be they may afford any Light, to such as would penetrate farther into so awful an Inquiry: But this will lead us also to another that may, perhaps, justly seem much more so; and that is,

QUERY



## QUERY XXXIX.

*Why would the great God permit such Evil as would procure everlasting Sufferings? and inflict such Punishments, as are contain'd in an everlasting Hell?*

**T**Hough the Blessed God requires, that we should meditate His Works, and consider *the Operations of His Hands*, yet, possibly, such an Inquiry as this, may be unsuitable to Human, if not to Created, Nature; and therefore it must be cautiously touch'd and awfully dismiss'd.

It is here supposed, that the Divine Majesty has His Reason, not only for His positive Works, but for His Permissions also; so that though we should at the same Time suppose, that his Permission is purely Negative, and no more than a Non-Impedition, or Non-Obstruction of Things from coming to pass; When we suppose or say, that God permits Sin, we do not suppose, that He gives it a Legal Licence, Toleration or Indulgence. He still does all that becomes a righteous Legislator, to prevent its Commission; His Law forbids it and requires the contrary Obedience; the Penal Sanction threatens it and denounces dreadful Punishment for it; the Premiant Sanction highly encourages and rewards the contrary, pre-

scribed Obedience: But He does not by His Wisdom and Providence prevent the Entrance and Admission of it into His Creation; though He knows, how offensive it is to Himself, how contrary to His Rights, how destructive to his Creatures, yet He is pleased thus to permit the Commission of it, by innumerable, intelligent Individuals, that He has curiously and wonderfully made.

Whether Sin does infallibly ensue in the Event, upon the Divine Permission of it, perhaps, we are not able to resolve. It should seem strange, that it should do so, if His Permission be no more than a Non-obstruction of it; and yet we know, that the Divine Majesty foreknows it, and has oft foretold it, and has also oft threatned that such and such Sins shall be committed, or shall ensue, by way of Punishment, for precedent Offences; and yet His Concurrence thereto (if we may speak of Concurrence herein) is usually expressed by Permission. It may rationally be supposed, that He might permit more Sin than He does; and therefore we may suppose, that there are Reasons of Divine State (though they are above us) why so much is permitted, as does eventually come to pass in the Creation.

There are those, that would suppose, that the Governor of the World, could not, in Consistence with the Nature of His own Government, and the Free-wills of his moral Creatures, prevent the Entrance of Sin  
into

into the World ; but such a Supposition seems to reflect too much upon the Excellency and Fulness of the Divine Wisdom, as if it could discover no Way of securing the moral Creature from Sin, in pure, placid Consistence and Correspondence with its rational Volitive Nature. He that contrived and framed the created Will, shall not He know how, congruously and connaturally to uphold and conduct it, in all its Way to the Supreme Blessedness ? It intimates, that the God of all Grace could not afford (for Instance ) to the Angels that fell, that Degree of Prudence, Consideration, Integrity and Stability which sustained the religious Angels in their Obedience and Happiness. It seems to contravene those Passages of holy Writ, that ascribe to the Divine Majesty, a Dominion over, and Regulation of, the *Spirit, that He has made* ; as when He is said to *take away an old Heart and give a new one* ; to *put in a new Spirit*, and *create* one that is right and true : It seems to cancel that Title of God, under the Consideration of which, Glory is ascribed to Him, *to Him that is able to keep you from falling*. He that is able to conserve His imperfect Servants from a total Apostacy, is, surely able also to secure His already perfect ones from an initial Defection : It seems to cast also the ultimate Reason of the Stability of the persistent Spirits, upon their own actual Will and arbitrary Self-determination, in Opposition to that self-humbling Inquiry,



Inquiry, that surely ought to run through the blessed Part of the Creation, *Who hath made thee to differ?* Who was either the primary or the ultimate Cause of that Difference? and *what hast thou* (in the Way of Beatific Discrimination) *that thou hast not received?*

But we will not look into such Inquiries as these, why these Individuals are permitted to sin, and fall, rather than others? or, why, of those that are fallen, these single Individuals, rather than others (no worse, than they) are certainly and eventually reconciled to God and restored to Blessedness? No wonder there are Depths in the Divine Counsels, that quite over-power the deepest Disquisition of poor pur-blind Mortals.

This we know, that Hell was not ordained or made for the Innocent, the Holy and Obedient: None that are cast thither, will say, that they are there punished without just Cause or Reason. The Justice of the Cause, or Reason, will animate the *Worm*, that *will never die*; and that *Worm* will live as long as the Fire, that *will never be quenched*. O the inexpressible Dolours of that State! Why are poor Mortals no more concern'd to *fly from* that inconceivable *Wrath* that is *to come*?

The great God foresaw that vast Multitudes of His intelligent Creatures, in both Worlds, would depart from their Innocence, their Happiness, and from Him; and foreseeing

seeing this, He intended they should be lodged together in the same Place of Torment. There shall not be two separate Hells; two distant Dungeons for damned Beings; one Part or Corner of the Creation shall suffice them all. The condemned Part of Mankind shall be doomed to be *Companions with the Devil and His Angels*. Though there may justly be supposed different Degrees of Punishment in that dark and fiery Prison; and they, possibly, that have most of the internal Worm, may be most prepared, or disposed to feel most of the penetrative Flames; yet there shall be but one gloomy Cave for them all; only one inextinguishable Fire shall be kindled; only one Vale of Sighs and Groans, of Howling and *gnashing of Teeth* shall be heard, or found, through the wide Creation. The Sins of the fallen Angels, indeed, may in some Respect be reputed more heinous, and highly aggravated, than those of Men; and yet the Sins of Men are attended with such Circumstances, as render it just, that they should be committed to the same Prison or Place of Execution; they sin against more reconciling Light and Measures; the Evangelical Part of the World sin against such Grace in refusing the great Mediator, the Spirit and the Covenant of God, the final Contempt of which, the Blessed God is resolved never to forgive; and the final Contemners of which, He will remand to the *everlasting*

*ing Fire, prepared for the Devil and His Angels.* While this Fire is said to be *prepared*, it is intimated, that it is *prepared* of God ; He is Judge and Executioner there. To be *prepared* by Him, is to be intended, contrived, ordained and made by Him ; and while it is so, it must, some how or other, redound to His Glory : *All His Works praise Him*, and even Hell must do so among the rest. *He has made all Things for Himself*, and for the Honour of His own Majesty : He has not made any Thing on the Account of His needing it ; His Works demonstrate His Perfection and Fulness, not His Indigence. There is no Being, that He can love more than Himself ; no Being, whose Satisfaction or Pleasure (or the Completion of whose Will ) He can intend more than that of His own. We can scarce say, that His designing and intending Himself, or making Himself His End, is any more (or much more ) than designing the Illustration of His own Perfections, or the Completion and Complacency of His own Will. He will prepare, ordain, and make nothing ( especially, as His ultimate Work ) that will be unbecoming Himself, or unsuitable to His excellent Greatness ; and therefore it may well be said, *the Lord shall rejoyce in His Works* ; He will rejoyce in them as the Product, and the Signatures of His own rich and wonderful Perfections : And so He will rejoyce in ( or  
over )



over) Heaven, as the Trophy of His unsearchable Goodness and Grace; and in (or over) Hell, as the Mirror of His inflexible Self-vindication and Justice.

All the Excellencies and Perfections of the Divine Majesty are admirable and adorable, nor may it become us to inquire, how far He may proceed in His Dispensations and Disposals of Things, in Order to have those Perfections set in an illustrious Light, and gloriously displayed. To be sure, He will aggrandize Himself (as His Works may be said to do it) to his own View (or to the Approbation of His own Mind and Will) and in the Sight of His Intelligent Creation. One Part of His Glory shall shine in the Beauties of Heaven, and another in the Darkness and Glooms of the Infernal Region. In Hell will the Holy God appear astonishingly great, of *terrible Majesty* and worthy to wear the unutterable Name: One or two Attributes are usually supposed to bear Sway there; but many Perfections shall there be displayed and exalted; as

1. His Knowledge and Wisdom in preparing such Punishment for His Rebellious Subjects. They are His Creatures, as well as His Subjects; and they shall see what Creative Wisdom can accomplish against them, as well as in them, and about them; Wisdom, in ordaining such a Worm, such a Fire, such a Region, and such Methods of Correction and Torture. 2. His Power,

in sustaining the Criminals, amidst the Fire of His Wrath : He could easily consume them to Annihilation ; but He will uphold and harden them, to be always in a Destruction, that will never be finished. There will be Souls that cannot be disjoined from their Bodies ; and Bodies, that can neither be calcin'd nor loosend from their Souls ; always bearing such Pains, Pangs and Miseries, that the Human Mind cannot now conceive : They must be punished from (or by) the *Glory of His Power*. 3. His Holiness, or that sacred Perfection (as we will now take it) that imports the Divine Purity ; that Beauty of His, that is the Original of all moral Purity in Rational Creatures ; and consequently, is contrary to all Immoral Impurity and Disorder ; which, as being the Depravation of the Moral Creature, is called Moral Evil ; and as being contrary to Divine Law, is called *Sin, Transgression* and *Iniquity*. 4. His Jealousy ; His Zeal for His own Glory ; His Opposition and Antipathy to all Idols, Competitors and Rivals, that have been set up in His Room, or that have alienated that Love, Esteem, and Affection, that are due to His own incomparable Majesty. 5. His inexorable Justice : Justice to Himself, in vindicating His own Cause, and the Quarrel of His Government, against all Opposers ; which is that, perhaps, that the Scripture calls *Vengeance* or *Revenge*. Justice, to the Injured Part of the Creation,

Creation, whose implacable Aggressors and Violators, shall there be abundantly recompensed or retaliated : This is a Piece of Righteousness. *It is a righteous Thing with God to recompence Tribulation to them that trouble you.* 6. His Grandeur and Great-

ness; that has so many Sacrifices to His Honour and Justice; so many Trophies to His Inflexible Power, Purity and Righteousness. So high and great, so incomparably suprem is He, that ten thousand Times ten thousand most miserably tormented Spirits, shall not, in the least, be pitied, or regarded by Him to all Eternity; ten thousand Times ten thousand most doleful Sighs, and Shrieks, and Groans, and Yellings, and Roarings, and Howlings under the most exquisite Torture and Anguish of Spirit, shall not meet with the least Pity, Compassion or relenting unto all Eternity. O the Dignity of that Being, that has an everlasting Hell, to be the Representation or the Triumph of His Grandeur! There He rides in magnificent, though gloomy, State; and marches over a World of damned Heads, with most uncommiserating Disregard and Disdain! Over the Gates of Hell may be written, *Holy and Reverend is His Name!* There He is tremendously aggrandized.

In Hell, (in the State and Penalties of it,) He shews what Value he puts upon the Affairs of His Kingdom and the Concerns of his Glory; as, particularly, what Esteem and  
Value



Value He puts, 1. Upon Himself and His own boundless Perfections; which have been slighted, affronted and blasphemed. 2. Upon His Son, the *bright Image* of His own Glory, that has been contemned, hated, and *trod under Foot*. 3. Upon His Spirit, who has been vexed, and grieved, and despitefully treated. 4. Upon His Law, which has been violated and disregarded. 5. Upon His Gospel, that has been disbelieved and rejected. 6. Upon His Church and Servants, that have been abused and persecuted in the World. 7. Upon that Day of Patience and Probation, that He hath granted to the World. 8. Upon that Threatning of Wrath, or Penal Sanction, that He has added to His Law, and sent unto the World. 9. Upon those rich and great Promises, that He has made to the World. 10. Upon the Lives and Labours of His Servants, that have spent themselves in serving the World. 11. Upon the Ministry of His Angels, whose Services have been useful, to those that would not obey their God. 12. Upon that Heaven and Glory, that He has opened and offered to the World; and where He Himself is to be seen, and known, and enjoyed for ever. When we consider the Excellency of these Things, and how they are esteemed in Heaven; and what Value it becomes the great God to put upon them (especially, upon Himself) perhaps, the Eternity of Hell will not seem so unaccountable a Mystery.

God

God will aggrandize Himself in his own View, and to his own Complacency; so He will to the intelligent Creation. To the Principalities and Powers above, shall be known, by the Church, yea, and by Hell too, the Wisdom and other Perfections of God. The Sufferers there shall find the Value of the Things already mentioned; They shall feel the Terrors (the terrible Glories) of the Almighty. He does as good as say to Them, upon the pouring out of every Vial of Wrath (as at the Execution of severe Judgment on Earth) *And ye shall know that I am the Lord.* And, possibly, this Place of dismal Execution may, sometimes, through the Ages of Eternity, become a Spectacle to the Blessed World. *Rev. xiv. 10.* The Threatning runs, *He shall be Tormented with Fire and Brimstone in the Presence (i. e. in the View) of the Holy Angels, and in the Presence (or View) of the Lamb.* The Lamb shall have the Satisfaction to see His implacable Antagonists under everlasting Execution. The Holy Angels (and consequently, the rest of the Blessed) shall see how God and the Lamb, and Themselves too are there vindicated; They shall see Divine Glories discovered and signalized there: and They have thereby everlasting Occasion and Obligation afforded Them to admire that Grace and Favour, that preserved Them from those everlasting Burnings. Such, may we suppose, will be the

Use of Hell. And if we may suppose, that of such Use it may be, to the Illustration of the Divine Glory, for a While, or for a Time, it may justly be inquired, whether it may not be, in the same Way, useful to Eternity; And so, whether the principal Reasons, that require a Temporal Hell, will not as well require an Eternal one? let the Wise and Religious judge.

In the mean Time, we ought to remember, that the good God has link'd our Obedience and our Happiness both together; and though He has highly obliged us to render Him our Honour and Glory; yet He hath made it our Duty to do all we can to prevent our glorifying of Him, before the Holy Angels and the Lamb, among the Passive Demonstrators of His Glory, in the Sulphureous, Flaming Lake.

#### QUERY XL.

*Whether any Duty of ours be owing to these Fallen Angels?*

**I**T seems, that there should be some *mutual Duty* running through the whole Rational Creation. The Members thereof should consider one another as eminent Beings, and as the Off-spring of the same God and Creator. And so an honorary Respect should, and some Sort of Affection seems due from one to another, though They are

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Inhabitants of very different Worlds. And the more of this honorary Respect and Affection seems to be due to Them, the more excellent their Natures are, the higher their Station is in the Creation, and the more of the Image of God They bear. This can scarce be doubted, in Reference to the Holy Angels. They are worthy to be esteemed and loved upon the Account of their noble Nature, Holiness and Obedience to God, as well as on the Score of their Services to us, which we are but little acquainted with.

But the Case may seem more intricate, in Reference to these Spirits, that are fallen from their Habitation and their God: Their Essences still continue excellent, as They are Spiritual, Intellectual Beings. Their Powers or Abilities are great and extensive and far superior to ours. But They are so depraved and defiled with Sin and Guilt, that, possibly, it may be questionable, whether the Respect due to their Beings, or the Contempt and Dislike, due to their Sin, should be the Superior and Predominant.

It is true, indeed, that it may be said, that They implacably hate us, and our Welfare; that They are continually studying our Misery and Destruction; and that therefore, nothing but Hatred and Opposition can be due from us to Them.

But, on the contrary, it may be replied, that Breach of Duty on one Side does not immediately dissolve the Obligation

thereto, on the other. At that Rate, *mutual Duty* would soon be cancelled ; and the Bonds of Affection and Regard would soon be broken through the whole Creation.

By the Way, by *Duty* towards Them, I would here mean something that is respectful, or such as Intelligent Natures may be supposed willing to admit ; and not what is contrary to Them, and to all the Intimations of Good-Will. For, in that Respect, it may be said to be our Duty to contemn and disdain Them. Good Men, through Faith and Confidence in God, may set the Devil at Defiance, and contemn His Policy and Power : Nay, it seems to be allowed to the Christian World (if not to the rest also, as far as He can there be known) to pour all Contempt and Reproach upon Him. The Revelation that is there derived from Heaven draws Him out in the most odious Colours. It seems to be a Part of the Preacher's Province to expose Him all he can ; to represent Him, in all the Ears he treats with, as a *Liar*, a *Murderer*, a Defamer, a Seducer and *Destroyer*, a most foul, evil, malignant and *unclean Spirit*. This certainly must be very ungrateful to his Pride and Insolence, to hear Himself thus treated in the Churches of the Saints. This may be a Part of His Punishment, and a Piece of those Means, by which *the Seed of the Woman bruises the Serpent's*

*Serpent's Head.* It may be our Duty also to be highly displeased with Him and His Works; and especially, to put on the whole Armour of God, and employ it in all suitable Acts of Hostility against Him. It is our Duty, to pray earnestly against His Power and Wiles; and to pray down His Kingdom and Interest, and Success in the World, as much as ever we can. This is hostile Duty; Duty to God and our selves; rather than to the Devil and His Angels.

And so it is, if it be said, that we must fear Him; it is not a Fear of Respect and Reverence, that is intended thereby; but of Aversion, Dread and Flight; we must be afraid of Him as of a potent, politic Enemy, that seeks our Ruin. This rather intimates Duty towards ourselves; we must beware of Him, as being solicitous for our Souls, for our own Innocence and Peace, and Salvation.

And so it is, if it be said, that we must hate Him: No Being loves to be hated. His Sin and Sinsfulness we should hate; and it were well, if they did so, that are most accustomed to profess their Hatred of the Devil: But that does not tell us, that His natural Essence and Power is to be hated and detested.

And so it is, if it be said, that we must rejoyce and triumph over Him, as it is reported to us in the *Apocalypse*, Ch. xii. 10. *And I heard a loud Voice, saying in Heaven,*



ven, Now is come Salvation, and Strength, and the Kingdom of our God, and the Power of His Christ; for the Accuser of our Brethren is cast down, who accused them before our God, Day and Night. This is principally Duty to God and His Christ; 'tis a Rejoycing in the Exertion of their Strength, and Power, in the Accession and Advancement of their Kingdom, in the Salvation of their Church and Flock. This Joy bespeaks utmost Enmity to the Devil's Kingdom and Work, as being the Accuser and Calumniator of those that are Brethren to the Saints in Heaven. This Joy is an egregious Insult over the dejected Prince of Hell; a Triumph over His Overthrow and Downfall.

If any Thing of Affection or Benevolent Regard be due to these lapsed Spirits, it must be either Commiseration towards Them, or Grief for Them, or both. To be sure, there can be no well-founded Prayer for Them; their Case is revealed to be irretrievable and desperate: There is not Room left for our wishing or desiring, that They may be pitied of God, and restored to Him. We are assured, that the Divine Counsel and Judgment has reserved Them to the *Condemnation of the great Day*. If we should express a conditional Desire, and say, that we would wish, if it were the Lord's Pleasure, that They may be reconciled and restored, such an Expression would intimate, indeed,

indeed, a Pity towards Them, but would not seem very wise, since we know that the Condition is absolutely removed and withdrawn. We know, that it is not the Lord's Pleasure, that They should be reconciled and restored: And when we know that, there seems nothing to remain, but an Acquiescence in His Purpose and Pleasure.

Therefore, as for Grief for Them, it may well be questioned, whether that be due to Them from us; the known Pleasure of the Lord may over-rule that also. It is true, They were once great and eminent Potentates in Heaven; They are now fallen into a most grievous deplorable Condition; but They brought Themselves thereinto by their own Fault and willful Rebellion against God; and so the Spring of Grief and Sorrow, on their Behalf, seems to be cut off: And the great God may seem, in His Revelation concerning Them, to say, much in the same Style, as He did to *Samuel*, upon the Reprobation of *Saul* from the Kingdom; *why should ye mourn (or be concerned) for Them, seeing I have rejected Them?*

The only Thing then that remains, is *Pity* and *Commiseration* towards Them. 'Tis true, They would have no *Pity* on us: They would, by all Means, intice and seduce us to sin, and then upbraid us with it and torment us for it; which is the height of

of Malice and Cruelty: But how can we choose but pity Them, in that they are fallen into such a Distortion of Nature, which will also prove severe *Bitterness in the End*? How can we choose but pity such noble Spirits, that are fallen into such an hideous Depth of Misery: and that are like to be filled with much more Anguish, Wo and Torture, under the Hand of the Almighty, after *the Judgment of the great Day*, unto all Eternity? O what will it be, to be such Vessels of Wrath fitted to Destruction? What will it be, to be as Marks set up on purpose for the Arrows of the Almighty! What will it be, to have their very Vitals continually rack'd and scorched by the Flames of His Indignation? what will it be, to have the High and Holy One to laugh at all their Woes, and exalt Himself in the Exuberance of their Pains and Torments? O what will the *Lake of Fire and Brimstone* be! What will it be, to be prepared on purpose for such sprightly Beings! and be kindled and fomented by the Wrath of the Almighty? and O! how long will Eternity be? who can think of these Things, without a pining, aching Heart for these condemned Spirits? O that the Thought thereof may effectually constrain us to take Heed both to the Law and the Gospel, and to hasten under the Shadow of the Divine Mediator's Wings, that we also may not be lodged in the same *Place of Torment*!

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But though such may seem to be the Law of our Nature now, yet, possibly, the Time may come, in which the Servants of God shall see so much of the Demerit and Malignity of these Evil Angels, so much of their Spire and Rancour against all that was Good, Holy and Divine; and so much of the Triumph of Divine Holiness, Wisdom and Righteousness in their Condemnation and Overthrow, that all Pity and Commiseration will be cut off, or swallowed up in that Satisfaction and Joy they will have therein; and so, They will be separated from all Benevolent, Compassionate Regards of the Blessed World for ever and ever. From which State may Divine, Reconciling Grace efficaciously deliver us! And so much shall suffice for these Meditations.

Upon the Whole, what different Worlds are here set before us! and yet how sure and near are they! continually round about us, and continual Spectators of our Unbelief, and our Sins and Follies! The good Angels, surely, are amazed and grieved at our Deadness and Lethargy amidst the Light, that has been sent us concerning the Reality and Circumstances, the Inhabitants and Joys of their Invisible World. How oft do they retire and lift up their Hands, and stamp the Foot, and shake the Head, at our Sins, and wild Enormities? O! what Trouble it is to Them, to see us despise and refuse the Joys and Glories, in which

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They exult and triumph for ever! How glad are They, when one Soul is rescued from the Suburbs of Hell, restored to God, and set safe for their eternal Mansions? On the contrary, how pleased are the Evil Spirits (O cursed Pleasure!) to see us hearken to their Counsels, hastening to their burning Territories, and preparing to be their Companions for ever! Strange, that such dismal, disinterested Malice and Cruelty should ever invade and possess such intelligent Beings! But O! what a dead and stupid World do we live in, that is no more affected with such Discoveries! What unbelieving, brutish Minds do we carry about with us, that are no more smitten with the Thoughts of these surrounding Worlds and their Inhabitants? Can we contemplate the Perfections and the Grandeur of the Blessed God, and withal conclude, that he has no better Subjects or Servants than we! Would He please to create, and create for His Glory, and create for Eternity, and yet create no nobler Beings, than these Inhabitants of Dust! Can we look up to the spacious, splendid Regions above, and withal conclude, that they are all waste and desert, and uninhabited? Have we, in the Old Testament, so much History of the Apparitions and Transactions of Angels, and shall we doubt of their Existence? Have we, in the New Testament, such clear Detection of the Being, Designs, and Works of both the Sorts, both good and

and bad, and shall we yet question the Truth and Certainty of Them? Have we such Histories in all Nations, and all Ages, of their Power and Exploits (especially, of the Evil Ones) and yet shall we suppose Them to be but idle Speculations? O! the Obduracy of Human Hearts! the Power of Flesh and Sin! But what will a little more Time reveal? A few Days hence, and these Things are opened to our interior Eyes! A little While, and this Veil and Film of Flesh must be withdrawn, and these Worlds will be exposed to open View! And what then will it be, to see *Heaven opened*, and all the shining Company there! What will it be, to see Heaven only at a vast Distance, beyond the wide impassable Gulph, while the naked Soul is remanded to the tormenting Flames! What will the Society, the Conversation and Friendship of Holy Angels be! What will be the Company and the Treatment of hideous, grinning, and enraged Devils! O! that the World would awake from its Unbelief and Stupors! O! that the enlightened World would receive the Reports that come from Heaven! and consider the Account that must be given of all the Evidence, that the Divine Wisdom hath pleased to afford us concerning the State of the Invisible Worlds!

F I N I S.





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